WAGSTAFF'S
MASONIC DIGEST

Blue Lodge

Chapter

Council

Commandery

Scottish Rite

1920

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A Digest of
Masonic References

in an

Abridged Compendium of Things Proper to Be Written

Together with

A short but concise Compilation on Masonic Parliamentary Law and an article on Masonry by John Whicher, Esq., 33° Hon., Secretary of The Grand Lodge of California.

The Book also contains an article on the foundation legendry of Scottish Rite Masonry, entitled "Osiris and Solar Theology" by John R. Ruckstell, Esq., 33° Hon., Librarian of The San Francisco Bodies, A. A. S. R., S. J., U. S. A.

Where articles have been written by other than the author, such names appear in connection therewith.

The Book written by
DENMAN S. WAGSTAFF.

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"WHAT IS MASONRY?" ANSWERED!

IT has secrets peculiar to itself; but of what do these principally consist? They consist of signs and tokens, which serve as testimonials of character and qualifications, which are only conferred after a due course of instruction and examination. They are of no small value; they speak a universal language, and act as a passport to the attention and support of the initiated in all parts of the world.

They cannot be lost so long as memory retains its power. Let the possessor of them be expatriated, shipwrecked or imprisoned; let him be stripped of everything he has in the world; still these credentials remain and are available for use as circumstances require.

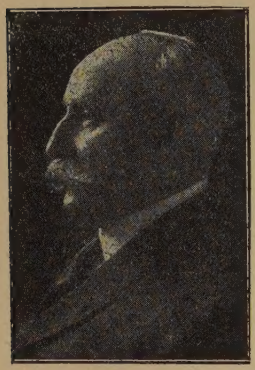
The great effects which they have produced are established by the most incontestable facts of history.

They have stayed the uplifted hand of the destroyer; they have softened the asperities of the tyrant; they have mitigated the horrors of captivity; they have subdued the rancor of malevolence and broken down the barriers of political animosity and sectarian alienation.

On the field of battle, in the solitude of uncultivated forests, or in the busy haunts of the crowded city, they have made men of the most hostile feelings, and most distant religions, and the most diversified conditions, rush to the aid of each other, and feel social joy and satisfaction that they are able to afford relief to a brother Mason.

Benjamin Franklin, 1778.

INTRODUCTORY.



I HAVE thought primarily, that I would like in juxtaposition to many theories heretofore presented, to put forth for the particular benefit of lifelong students of Masonry, an advanced version.

The subject is not a new one, but the treatment will be found to be original at least and free from the cloak of unnecessary mystery.

We will first take up then, together, the Degrees of the Blue Lodge!

THE DEGREE OF ENTERED APPRENTICE MASON.

WE are witnessing upon entering the sanctum, the Creation of a New World, with all the vastness of emptiness, and the indecision of a creative period.

The Candidate has been allowed to come in without anything having happened to startle or disturb his anxious spirit.

He is alone with himself and his GOD.

He is poor and indeed helpless in the presence of an unknown Power, at once feared and trusted, reverenced and unfeatured. Here I wish to stop a moment for reflection, and remark, how helpless indeed is man, unless he be in personal touch with the spirit of absolute faith and enveloped with the consciousness of uplift.

In what consummate darkness one is at the moment, without LIGHT! Yet it is a happy moment, for if all about us be en rapport with the occasion, we become in accord with the true inwardness of our natures, evidencing a SOUL-CONTACT, far beyond the power of ordinary suggestion.

So the symbolism unfolds the story of Creation and the dawn of a new day. LIGHT is indeed the wonderful re-

flection of physical and mental betterment, and shows the complete welding of the chain that binds Operative and Speculative Masonry into one.

Then, having evinced a confidence in MAN as the AGENT OF THE CREATOR, the DAY breaks and you kneel in thankfulness to that deified munificence, typified in your survival from the seas that might have engulfed you, ere you reached a shore.

In progressing, you unconsciously lit the way for some other man toward GOD.

Upon the next occasion, my Brother, see if, for yourself, you may not enter, with the Soul of Masonry, into that Spirit-Land, of which I speak, and feel the touch of the current, that has given everlasting life to Masonry, as the nearest of kin, to Hope and Faith, we may realize as living, active forces, in the campaign for a higher civilization.

There is no "LEGENDARY Illusion," in personal contact with a truthful actuality. So Masonry has given you this portrayal of a Creation, that you may visualize your own small self, in the midst of a worldly world, and shows you how easily character may be asserted and made to stand out, as a bulwark against the elements, that forever threaten weakness.

The Degree thus far is made for the individual, who as yet, has found no real anchorage for his "ship" as it were, and has not yet taken himself seriously enough, to realize that as such individual, he is a part of THE REAL CREATION AND WORTH SAVING, from the wreck, he may make of himself, if his career be not safeguarded, by something mightier than his own desires.

The Working Tools of the Entered Apprentice Mason are as mighty as the scepter of a King.

The Twenty-four inch Gauge. In the centuries gone before, there have been landmarks or milestones established, to show the way a traveler ought to follow, if he would take advantage of the experiences of the past.

We have realized, that the Constitution of OUR COUN-

TRY, although written in infancy as a nation, still suffices for the wise men of our day.

We are now passing through the most critical epoch of the world's history making.

Labor has risen up, to demand what Masonry has always stood for and taught.

The Masonic day has always been divided into three periods of eight hours each. A NATURAL DAY AND A NATURAL DIVISION. Eight hours for refreshment and repose; Eight hours for LABOR, and Eight hours for the service we owe to GOD and a distressed worthy Brother.

The common sense engrafted into the real fundaments of Masonry, transcends the newness of the economics of the day.

Nature, whence Masonry came, has been outraged by fashion, greed, avarice and dishonesty. Masonry stands alone above all that smacks of these things which have fathered wars and bred prostitution in every phase, that have tended to outrage and disrupt the laws of God and humanity.

The Gavel is of the same "square" breed.

The Gavel symbolically, is that EXPERIENCE, both of suffering penalties and reaping rewards, that alone is the real antidote for the diseases of "commission and omission", which form a day.

So I have brought you to the point where you are given a mark for service.

You were presented with a Lambskin Apron, a badge of a Mason as ancient as his "time card." The conduct of MASONS, as far as the grand average of individuals is concerned, has brought honor to the CRAFT and distinction to any sign, symbol or usage, with which it has been identified, through the centuries of its activities.

What more may I say, except that no other Craft may take upon itself to wear a white Lambskin apron, because, even in the unions of Labor, service is the only prerequisite demanded, and exacted.

The world to be served, demands that experience and

skill, be exacted of them who attempt to serve, each for a wage commensurate with his skill and the character of work engaged in. In this way and in this particular alone, do Masons claim recognition.

If a man be but an "Apprentice" so he should be paid.

Without the full measure, there would be no need of a "measure." If Masonry did not require a full measure of the best man has to give, our landmarks and our working tools, would be of no avail or value, as the particular sign of honesty and service.

Throughout this, as in every Degree of Masonry, your particular attention is directed, to the essentials of true manhood, in order to merit, even in the smallest proportion, the rewards personal and civic righteousness are receiving, in every part of the civilized world.

THE FELLOWCRAFT DEGREE.

IN the Fellowcraft Degree, we say by the use of the title, "FELLOWCRAFT," that we are a Craft, established as a working force, both operative and speculative, without which, the plans of a Master Architect would be of no avail. The name "Fellowcraft," typifies in symbolism, a complete union of such active forces, as the world's work requires, from the framing of a structure to the finish of its several parts. To be sure, in Temple service, the Fellowcraft was just a hewer of foundation stones. What a wealth of truth lies there. What more can a slave, than bear upon his back, the total burden of his Master's care.

The progress of the Degree, leads through an entrance guarded by two great pillars, said to be made of melted brass, and ornamented with all the symbols that were then known to betoken the blessings that success and desire were heirs to, when at last they sought to enter a place, sacred by suggestion, legend and reality. These pillars signified that at last, the kingdom of Israel was established upon as strong and lasting a foundation, as Peace, Plenty,

Law and Order, with the blessing of God, could establish as a kingdom for mortal man.

The journey through these significant mediums of symbolism, led up a declivity, reached by means of a succession of steps, three, five and seven in number, typical of the ages of man, while living the years of his life, divided into epochs or periods, by which his activities are measured. This division, old as it is, has survived all the mutations of time, and still applies to our understanding of what a day, divided by the very nature of things is now and always will be. Morning—midday—evening. These are the 3—5—and 7 steps simplified. We creep—we walk—we run, until lost sight of in the distance as we go over the divide. The Fellowcraft Degree represents man, during the most active period of his career. The scene is drawn in his "hey day" term, when he is accomplishing things. We have entered in symbolic fashion, the GREAT MIDDLE Chamber. This Middle Chamber is where men linger longer than any where else in their lives, because in the full possession of all their faculties, they use them and preserve, by this activity of mind and body, the full complement of their attributes, and the full measure of strength given by nature to such gifts.

Here man employs the arts and sciences, and all the cunning of his hand and brain, to further his plans for consequential aggrandizement we may say, or accomplishment of great works, that shall bring glory to a cause in which he is enlisted, if only as a small integral of the machine that moves the world.

To show how closely interwoven the symbolic structure of this degree is, with what you and I are living through daily, let me again point to the "Babel" of tongues at the river, the confusion incident to "a slip of the tongue", the blood of sacrifice for a cause, shed on the shores of the river of destiny, and, after all this "service", the pleasant valleys and the shadows, the touch of friendly hands, the rewards in the end. The Oil and the Corn are typical of the blessings we receive for faithful lives.

THE DEGREE OF MASTER MASON.

UPON contemplation, I have seen the reason why Masons, matured by years of digging in the rubbish about the temples of our degrees of progress in the Craft, prefer men to idle through the Degrees, until such a time, as the Spirit or Soul of man is prepared for Revelation.

I can see why almost any man ought to thoroughly imbibe and thus be in a better position to understand the First and Second Degrees, before being duly and truly prepared to drink in the deep significance of the "THIRD," in its portrayals of Faith, Hope, Charity and the touch of "SOUL," that comes with our passing through the veil that enshrouds its human organism.

The first word a man should utter as he treads upon the threshold, is a mental expression, preparatory to giving up his heart to the revelation. That silent exclamation should be All I am about to see and feel, is FOR ME AND FOR ME ALONE. THIS IS MY STORY, I AM NOW AND BY THESE PRESENTS, CONSTITUTED THE ARCHITECT OF MY OWN TEMPLE, BUILDED TO SHELTER FOR A TIME ONLY, THE SPIRIT OF THE LIVING GOD.

Let then the drama unfold. The Degree begins at the beginning and follows every detail of life, to that point, where the human relinquishes the foibles of mortality and takes on the perfection and image of immortality. The Degree shows how short the step from man to GOD. It shows the futility of evil ways and the sure retribution that follows after. So it touches a man's "Ego" in a tender spot, as it crowns a man "KING" and then proves him a beggar only, at the throne of grace.

During the progress of the work, it holds a principal character up to the light and then makes him pass in review, as every man does, did he only realize it!

Even as that a man does, if worthy, lives after he has gone, so it portrays Immortality, in the survival of the deeds a man had his heart in, while on earth.

Symbolism tells of the erection of an earthly "Temple" to the Ever-living God, as witnessed in "its" passing, as a mortal man. The fall of unholy ambition is portrayed, as well as a powerful illustration of the strength of the Brotherhood of Man, as we learn, that Hiram of Tyre, without a thought for self, and with the sole purpose of aiding so splendid an object, as the building of a TEMPLE, worthy of its name and intent, provides without stint, for the payment of the wages of the Craft employed in its erection.

Among the many object lessons, we find that a man may be raised from the abject lowliness of a complete surrender of self, by the grasp of Brotherhood, unto a beatific sphere, where all life's struggles have an end.

As this is the Candidate's DEGREE, he can be sure it represents somewhere in its implied meaning, an incident in his life. The Degrees are powerful mirrors, in which may be seen, without much study, a picture of self, by which Masonry has built her realisms and applied her lessons.

A contemplation of Masonry, in its complete entirety, should so fill our hearts and minds, with a supremer Faith and a more constant Hope, that the practice of Charity toward all mankind, should come to be a part of our "every day," and fill the air we breathe with sweetness, like unto the zephyrs of a summer morning, as they drive away the shadows.

God bless Masonry for its humanity, and homely, if natural picture of those things, it should be our sweet duty to do, and do with a smile that will not fade, as we surmount thus the difficulties that come to meet us as we plod along.

See Age and Antiquity of Masonry.
Circle.
Legend.
Lights.
Light.
Blue Lodge.
Cabletow.
Lost Word.
Law.
American Masonry.

THE CHAPTER OF ROYAL ARCH MASONS.

IT is not my purpose to go at length, into the history of this, one of the foundation "stones," upon which rest in security, the upbuilded structure of York Rite Masonry.

I would like, as you read here, to have you read more, where the story is told with greater detail. It will not be found more truthful, because the length, breadth and thickness, may only contain the germ, be it ever so small.

The first degree in the Chapter, known as "Mark Master," was conferred as a part of the Blue Degrees, in the years between 1720 and 1726 in various parts of the Kingdom of Great Britain and Ireland, as a regular proceeding, and is still so presented in many parts of the Kingdom. Since American Masons however, have shown a better way, this practice has been quite generally discontinued.

We have had a greater and better opportunity to "put our house in order," for in place of adopting every Masonic degree as it developed, and incorporating it under the title and by the authority of the Blue Lodge, as did the Masons of Europe and the Continent, we profited by their example and set these Degrees down at once, where they belonged. Thus we fixed the line, dividing that known as York Rite, from that known as Scottish Rite, avoiding confusion among the workmen.

Our York Rite consists of the BLUE LODGE (as the prerequisite of all), The Chapter of Royal Arch Masons, The Council of Royal and Select Masters and The ORDER OF KNIGHTS TEMPLAR.

Our SCOTTISH RITE, which does not confer the Blue Lodge Degrees, commences at the FOURTH and ends at THE THIRTY THIRD. The 33rd, however, is an unusual distinction, conferred by selection, for special service rendered the Craft.

Hence as intimated, our Blue Lodge contains no Chapter or Council Work, and our Councils and Chapters of Royal Arch, contain nothing but their own, none encroaching in

the least upon the rights or prerogatives of any other. We use the designation YORK RITE, because all of the Degrees and Orders, now separate and distinct, were at one time or the other, conferred in the Blue Lodge or Chapter as the case might be. The Knights Templar Orders were first conferred in a Blue Lodge in Ireland, which at the same time conferred besides its own, several of the Degrees of both Chapter Council and Order of Knights Templar, together with a portion of that now included in the Lodge of Perfection Scottish Rite. One by one, the Lodges and Chapters confined themselves strictly to their own subjects and the others were increased and elaborated, as necessity seemed to require.

As we use the term York Rite, we defer altogether to the FIRST ENGLISH GRAND LODGE, established at YORK, or in the County of York or Yorkshire as we know it best, in the year 1717. Ample proof exists of Lodges having been prosperous and diligent in the conferring of Degrees from 968 on, but to fix a point, where all may meet and agree, we wisely I believe, claim The York Grand Lodge, as the only one we know officially, and from which we can easily trace the birth of those Degrees and Orders we have placed in the York Rite.

It is recorded that the Royal Arch was first conferred in full form, under a "separate and distinct head" of its own, in 1740. The Chapter was then accorded a higher rank, and required a man to be a real Past Master, by service, to be eligible. The Chapter carries with it, the dignity of great age and the just importance of an "Ancient Landmark."

We will not discuss these characteristics now, but pass to the recital of a few historic facts.

Josephus tells of a division among the Tribes of Israel, ten forming the complement of the nation as we know it, and two, Judah and Benjamin, heading the kingdom we have known as Judah. The Chapter takes up the thread of many of these fragments of ancient history, and with a little embellishment, now and again, visualizes the story of "how and when" the First Temple at Jerusalem was completed.

Remember Brethren, that all of this, is authenticated Jewish history.

In the pursuit of knowledge, there is found a key, to open the secret chambers of the age, and there is discovered, written in letters of golden promise and prophecy, the word for which generations of men have heretofore sought in vain.

The work discloses Apprentices, Fellowcrafts, Masters and Kings. It tells of the High Priests and Prophets of Israel and weaves about the incidents of its charming degrees a most interesting story.

Here too, for the first time, one meets Zerubbabel, a Prince of the HOUSE OF JUDAH, who returning from captivity at Babylon, and in the midst of turmoil and confusion, succeeds in rebuilding in spite of fearful obstacles, the TEMPLE OF THE LIVING GOD, ONCE MORE, UPON ITS PREVIOUS SITE IN THE CHOSEN CITY OF JERUSALEM.

It is, all in all, a connected historical recital, taking into consideration a short link supplied by the "Council," rich in all the glory of Judaic lore, marking one of the most important epochs in the history of that race, which was destined to fill the pages of history, through all time.

It would be well to advise here, that a man knows but little of the connected history of ancient Craft Masonry, until he has at least, taken the Degrees as conferred in a Chapter of Royal Arch Masons.

See American Masonry.

THE COUNCIL OF ROYAL AND SELECT MASTERS.

THIS Body belongs to the York Rite of American Freemasonry. The Degrees are those of Royal and Select Master and Super Excellent Master.

These degrees derived their origin from Ireland, were taken both to Scotland and England, thence to Sweden and finally as a part of the work in the Lodge of Perfection of The Scottish Rite, as coordinated and put forth by Frederick the Third, King of Prussia, and together with those of the Rite up to and including the 25th Degree, were promulgated by his authority in America, through Henry A. Francken in 1761. They were known as side Degrees of the Rite of Perfection, to be conferred or no at the option of the Master, and consisted of The Royal Master, Select Master , Mark Master, Grand Patriarch, Most Excellent Master and Super Excellent Master. Francken did nothing with these degrees and died shortly afterward. Then in 1807, they were revived in the states of New York, Massachusetts and Rhode Island, by the advent of one Joseph Cerneau, with a dispensation from another direction, namely France, authorizing him to confer some of the Degrees as promulgated by a New Grand Consistory of France, organized in 1806. Cerneau in 1807 organized The Council of Royal Master Masons of the City of New York. This body knew nothing of the Select Masters until in 1821 a Council of Select Masters, organized by Cerneau in Washington, D. C., asked to be taken in to the New York Council of Royal Masters. It would seem that the more Degrees Cerneau could sell, the better it suited his purpose.

After this somewhat disjointed start, however, the Council, under reunited autonomy, gathered in first General Grand Council in 1842 and became a Grand Body, under the York Rite, as a prerequisite in the Eastern States, to Knights Templarism. It is hard to pass records without mention, although this book is but an introduction to every

part of Masonry really, the subject being deeper and more full of interesting detail, than many of us imagine.

In speaking of the Council and its intimate connection with all and every part of the Craft from earliest days, I would mention that No. 506 on the Grand Registry of Ireland in 1773, was known officially as The HIGH KNIGHTS TEMPLAR OF IRELAND. EXCELLENT AND SUPER EXCELLENT. FREE AND ACCEPTED MASONS LODGE NO. 506.

This evidences, that in Great Britain and Ireland, every CRAFT LODGE, as fast as the Degrees and Orders were developed, were entitled and authorized to add such to the Degree Work of the LODGE.

So Brethren, we may see that Masonry, like the Ages of Man, was always a part of human development, following the LIGHT, as it was given men to pick out the path.

The Council Degrees unfold the highly necessary story, if one wishes to connect the Chapter Degrees in proper sequence with the foundation of Craft Masonry. They tell of the building of THE SECOND TEMPLE TO THE EVERLIVING GOD, by Zerubbabel, one of the most glorious characters of ancient lore, in Jerusalem, where now again, the Zionist seeks to build anew, a magnificent structure to the same One and Only God, who hath guarded and guided them, from generation to generation.

See American Masonry.

ODE ON A SKULL.

This empty dome, where once a mind held sway,
This grinning spectre of humanity—
This hollow tomb of man's great majesty,
Is thine to contemplate!

When happiness did startle into light,
The windows here —
Or sadness moist the pane, whereout
A Soul did peer—
When Youth in budding fashion,
Lit a smile upon that cheek—
'Twas sweet—for Hope was there!

Or when the Tongue did echo low
The sweet soft nothings of the Lovers' time—
And then did sing a song of praise—
Or chant a requiem to some passing Soul—
'Twas sweet—for Hope was there!

And when "old age" did silver o'er
The silken hair—where now no trace remains—
E'en then 'twas sweet—for LIFE was there!

But now look on!
To this, thro' Youth and Age we stride,
Unerring as the setting of a Sun
Unto its night!
Can'st thou not see the grave—
The mockery of Kings—
The vanity of earthly things—
The end of all mortality?
To this dread certainty we waste away!

Yet look again!
The Tongue no longer tells of passing hours,
But still doth speak to thee
Of Life and Hope!
No mystery is hidden here—
No tender memory—but this,
That once within these walls
A Spirit sought retreat,
To guide Man, thence to HEAVEN!
'Tis sweet, indeed—'tis sweet!

—Sir Denman S. Wagstaff.

THE ORDER OF KNIGHTS TEMPLAR.

IN order to present to my readers as authentic a resume of American Templary, as historic data furnishes, I herewith quote verbatim, the clear and unadorned truth of things, as written by W. J. Chetwode Crawley, of The Great Priory of Ireland, in his learned pamphlet on "THE TEMPLAR LEGENDS OF FREE MASONRY," and contrasting that he deduces, with the Abbe Virtot's presentation of the Roman Catholic records of the old Order of The Temple, at its best on the Islands of Rhodes and Malta, after the incursions and expeditions into the Holy Land, I have followed down the lines of succeeding events, to my conclusions upon the reasons for the final triumphs of this, particularly American re-establishment of ancient landmarks, upon their present firm foundation.

To quote Dr. Crawley at some length I would follow on as he leads and say, "THE DESIRE TO CONNECT MASONIC KNIGHT TEMPLARS WITH THE ORIGINAL ORDER OF THE TEMPLE, THUS BEDECKING THE IDEALS OF THE CRAFT, WITH THE PANOPLY OF CHIVALRY, LED TO THE INTRODUCTION AND ACCEPTANCE OF VARIOUS CEREMONIAL SYSTEMS, DESIGNED TO VINDICATE THE MEMORY, OR EXEMPLIFY THE USAGES OF THE TEMPLARS." Thus I would say that on the Continent, the old Templar practices were injected into modern so-called "Templar Ritualism" carrying with them the paramount idea, that such Templar warfare was still waged, with the idea of obtaining retribution upon those who had been instrumental in robbing the poor and otherwise oppressed, as the cases might appear, of their rights political and religious. This propaganda points particularly to a desire for revenge, on account of recent excommunications, from the Church. As Church and State were firmly cemented when "Old Templary" fell, or it could never have been brought about, and power seemed to some minds of the times, more precious than principle.

the divergence of Continental ideals, from the British Mason's conception of a meeting on common ground, of Templary, Masonry and Humanity, was quite natural to those Frenchmen, who had had but a taste of freedom from the machinations and abuses of that hydra-headed creation, known as the Church and State.

Aside from this, we should state that they succeeded in getting action in the Thirtieth Degree, Scottish Rite, later on, where we find the idea carried to the full, as a sort of compromise for their failure to influence strictly CHRISTIAN MASONRY. Doctor Crawley again says, "The difference between the two, was radical in matter, manner and doctrine. The modern had nothing to do with retributive justice, and made no attempt or pretense of awakening a DORMANT ORDER, but the prevailing characteristics seemed a more or less reverent adaptation of certain ecclesiastical solemnities, whereby the Sir Knights might be reminded, of the Christian intercommunion that alone bound together the Knights of "OLD."

So modern Templary, took the sweet spirit of Christian Knighthood as an ideal, and about it, built a ritualism so full of humanity and real chivalry, unstained by a single drop of sacrificial blood, as to be able with honor and signal consistency, to follow up the hill of Calvary even to Golgotha, the footprints of the Savior of mankind.

Even were the shadow of the Cross forsaken for a moment, the glory of example set, by the "word pictured" Calvary, would be sufficient to arouse the most dormant sensibility, to the beauty, the justice, the all dominant and souls-satisfying principle, for which a Christ might with reason die.

The picturing of such a death, in such a cause, would point to the crux, of a solution of even a shade of mystery, which might appear to envelope such a sacrifice.

Were it not for this, mankind would lose from its written vocabulary, the word—sacrifice—as it did indeed seem to perish from the earth, as the soul of Christ sought refuge whence it came. The Knights Templar is bold to proclaim

his faith in Him, and in the midst of pride and panoply, to bear the sign of the Cross, as an emblem of His sacrifice.

As to the origin of Knights Templarism, there must be something said, firstly, of the probable reason for its founding.

Men and Masons have always looked for the highest ideals, upon which to build doctrine, thought, conduct and principle.

Heroism has always left its mark high upon the walls of castles men builded from ancient day, to modern super-day.

Masonry began at the bottom of the ladder, which reaches from earth to the heaven we hope to reach.

As it grew in the power of suggestion, its science reached down to mark the pathways across the deserts of our world! Even so it rose to dominate thinking minds and the subconscious impulses of conscience and thus has been the most active mentor of humanity, in the advances of civilization.

So when it came time, to give to Masonry a wider scope, and meet with becoming interest, the force of passing example, no greater model presented itself with such appealing grace, as the valiant and magnanimous characters of ancient chivalry.

So we approach the first generation of Templar Masonry.

Ireland has the distinguished honor, undoubtedly of being the birthplace of Knights Templarism, as there in Munster in 1784, was formed the first body of Masons, conferring **exclusively** all the Orders, namely The Illustrious Order of The Red Cross, The Knights of Malta and THE VALIANT AND MAGNANIMOUS ORDER OF THE TEMPLE.

The reason why I hand over the palm to Ireland at once, is because every instance recorded of the conferring any of the Orders of Knighthood, shows they were conferred in a Lodge, working Chapter degrees in connection with their own, which as I have before said, was a common practice.

We have record of the "Temple" having been conferred in Coventry, England, in 1758, but it does not constitute a real beginning.

My readers may understand by this means, how St. Andrews, Royal Arch Lodge could confer the Order of The Temple in Boston in 1769. St. Andrews was a Military Lodge, attached to a Scottish Regiment, and was temporarily in Boston during its occupation by British soldiers, previous to the war of Independence in 1776. This Scottish Lodge had gotten this Templar work, when their Regiment was stationed in Ireland a year or two previously. Suffice my record to commence then in Ireland and follow down without further annotation, to the date of the establishment of Templar Masonry in our own United States. Although Boston Commandery claims an uninterrupted descent from 1769, when the first Templar was knighted by the Scotch Lodge there, Templary was under Blue Lodge patronage really, until 1797, when The Grand Lodge of Pennsylvania organized the first Grand Commandery, as a separate Body. This Body allowed its functions to lapse, until reconstituted in 1814. In the meantime Massachusetts and Rhode Island, when Pennsylvania was dormant, established their Grand Commandery in 1805.

Then on the 20th and 21st of June, 1816, the delegates from EIGHT GRAND COMMANDERIES MET IN MASONS HALL, CITY OF NEW YORK, and formed a General Grand Encampment, or as now called Grand Encampment. The first Grand Master was Most Eminent Dewitt Clinton of New York, who served nearly nine years, dying just before the expiration of his third term, in 1828.

Preliminary to the final adoption of a concordat, whereby all the Supreme Bodies of Knights Templary were united in common cause, a meeting was held in London in 1908 at which plans were formulated and finally adopted in 1910, the signatory powers thereto, being the GREAT PRIORY OF ENGLAND AND WALES, THE GREAT PRIORY OF IRELAND, THE GREAT PRIORY OF SCOTLAND, THE GREAT PRIORY OF CANADA AND THE GRAND ENCAMPMENT OF THE UNITED STATES.

It is unnecessary to say that this consummation was a great triumph for Templar Masonry, standardizing the Rit-

ual and the Laws and otherwise putting upon it the stamp of universal approbation and recognition.

There has been no more forward step taken, toward a universal Peace compact, than this CONCORDAT afforded.

Knights Templary will ever stand as a consummation of the ideals of citizenship, and a fitting cap-sheaf of that Masonry, upon which Liberty in all countries, where our language is spoken, and our traditions had birth, became by the grace of permanent establishment, the heritage of free men.

In tribute to the Order, whithersoever established, I can quote no more fitting thought, in closing, than supplied by the words of R. E. Sir Hutson B. Colman, P. G. C. of Michigan, delivered at the Triennial Conclave of the Grand Encampment in Los Angeles in 1916. "The Standard of the Cross, hallowed by the light that streams from Calvary, shall ever blend its heavenly rays with the glorious lustre of The Stars and Stripes, borne high by the loyal hands of Templar Patriots.

"Men may come and Men may go; generations follow generations; Triennials run into centuries and centuries into millenniums; yet while God is God and the Evangel of Christianity is his latest message of love and life to the world; while man is man—mortal of body, immortal of Soul—while he joys and sorrows, loves and mourns, hopes and despairs, adores and worships God, whose spiritual image he is; while there are widowed and orphaned lives to shelter and aching hearts to comfort; while earth is man's birthplace and heaven is his home, Templarism has an ever recurring, never completed mission and shall live through all time."

See American Masonry.
" Commandery.
" Christian Masonry.
" Knights Templar.

THE ANCIENT AND ACCEPTED SCOTTISH RITE OF FREEMASONRY.

THERE are in the United States of America, two Jurisdictions whence authority may issue, to a Body of Scottish Rite Masons to meet, confer Degrees and call themselves Scottish Rite Masons. These JURISDICTIONS bear the official titles of THE SOUTHERN or MOTHER COUNCIL OF THE WORLD, and THE NORTHERN JURISDICTION, organized in new York in 1813 by authority and Charter, given them by The Southern Jurisdiction or Mother Council of the World. The Southern Jurisdiction has government over all territory situate north of the Ohio and east of the Mississippi Rivers, as well as over Hawaii, China, Japan, West Indies, The Isthmus of Panama and the Philippines. The Grand East of the Southern Jurisdiction is in Charleston, S. C. and that of the "Northern" in Boston, Mass. The Executive Headquarters of The Southern Jurisdiction are in Washington, D. C., the center naturally, of the vast territory given it to govern. The Mother Council has erected there, in the Capital of the Nation "THE HOUSE OF THE TEMPLE," as its HOME. There is perhaps no structure in the world so typical of the cause it is a part of, as this magnificent tribute to Masonry.

The Scottish Rite Degrees had origin in crude form, as additions or betterments to Capitular Masonry, in England, Ireland and Scotland, as early as 1743 and were taken up by France Contemporaneously. The Degrees to the 25th only and no more, were re-embodied or centralized in 1758 by The Grand Consistory of Sublime Princes of The Royal Secret in Paris, France.

In 1761 this Body granted a patent to Stephen Morin, a French Jew, to introduce the Rite in North America and The West Indies. He was given the title of Inspector General, which title had reference only to the duties of his office, not to a degree in Masonry.

Upon his arrival here, he appointed Brother M. M. Hays a Deputy Inspector General for North America, who in turn appointed Isaac DaCosta a Deputy for South Carolina.

For the sake of historical correctness, and to put the stamp of official approval upon events to follow, would say, that on the 25th of October, 1762, the Grand Masonic Constitutions were ratified in Bordeaux, France, and proclaimed for the government of all the Lodges of Sublime and Perfect Masons, Councils, Colleges and Consistories, of Sublime Princes of The Royal Secret, over the two Hemispheres. This was done with the approval of the Grand Consistory at Berlin.

These Constitutions were transmitted the same year to Stephen Morin, who furnished all the Deputies Inspectors under him with a correct copy thereof. These Constitutions are still in force, and of which the Grand East still possesses an original, signed by Isaac Long, one of Morin's Deputies.

In accordance with these Constitutions, of 1762, Brother DaCosta in 1783 established a Supreme Grand Lodge of Perfection in Charleston, S. C. This Body was the FIRST OF THE RITE THAT WAS CONSTITUTED IN THE UNITED STATES.

IT WAS ALSO FIRST OF THE RITE TO CONFER ALL THE DEGREES ABOVE THE THIRD SYMBOLIC DEGREE.

The Supreme Grand Lodge of Perfection was established there in 1783 as before said, and in 1788 on the 20th day of February, a Council Princes of Jerusalem was established by Bros. Joseph Myers, Behrend M. Spitzer and A. Frost, thus fixing the authenticity of the completion and first formation of the Bodies of the Rite at Charleston, S. C. and establishing that Body, as being the First so established in the world.

The present and first SUPREME COUNCIL, WAS FOUNDED AT CHARLESTON, S. C., on the 31st day of May, 1801, by Brothers Colonel John Mitchell and Rev. Frederick Dalcho.

There and then took place a most important change in ritualism and arrangement of the Degrees.

As before said, Twenty-five was the number of Degrees, as transmitted to the Body, by Brother Morin.

These were used as a basis of course for the new order of things. Eight Degrees were added, wherein the old twenty-third, or Knight of the Sun, became the 28th of the present, the old twenty-fourth Knight Kadosh, became the 30th, and the 25th, Prince of the Royal Secret became the 32nd. The additional Degrees were made up of existing material as a general thing and now rank as the 23rd, 24th, 25th, 26th, 27th, 29th and 31st Degrees.

The 33rd Degree was added also, that a Supreme Advisory Council might be established, in order to fix definitely a seat of Supreme authority for the better government of future Consistories.

After this wonderful advance, the Frenchmen, Brothers de Grasse-Tilly, Hacquet, and de la Hogue, received the 33rd Degree from The Supreme Council at Charleston in 1802 and they established The Supreme Council of France in 1804 by virtue of a Patent of Authority issued by the Mother Council of the World at Charleston in February, 1802. Brother de Grasse-Tilly also by authority of our Council established the Supreme Councils of Italy, Naples, Spain and the Netherlands. He also officiated afterward in the division of the Supreme Council of France into two Bodies, one remaining The Supreme Council of France, the other becoming The Grand Orient of France. Both Bodies are still active.

To explain to my readers of former accounts of Bodies established by authority of Frederick of Prussia, will state that the organization of 1762 known as The Grand Masonic Constitutions centralized the governing power in nine Brethren of Each Nation to act as Grand Commanders or Sovereigns. This Council of Constitutions decreed that Frederick of Prussia be made the accepted founder of the Rite. This was in the year 1786. The Secret Constitutions also decreed that there should be one Supreme Council for each Kingdom in Europe, one for The West Indies, one for The French West Indies and two for the United States.

All of the Degrees are anaglyphic of epochs of historical

importance, in the rising of mankind from poverty of soul and body as creations of circumstance and environment, to a final state of uplift and individuality, common to our present-day civilization. In intelligent digression, allow me to call my readers' attention (if members) to our Philosophic Degrees, Knight of The East and West, and Knight of The Eagle and Pelican or Rose Croix. Here we touch the summit, as it were, as the teacher of SUBLIME TRUTH, in the story of the building of the "Third Temple," that "house not made with hands;" here we are privileged to illustrate a depth of original conception, not approached elsewhere, by Priest or Potentate, be his a portrayal in the interest of salvation, or but a sentimental picture.

Then we will consider the 21st Degree. This story was taken from the history of the Crusades, likely by the assistants of Frederick of Prussia in the first instance, but it was left to Albert Pike, to make a real Degree out of the material handed down to him.

The Degree is now fit to grace any stage. It has a most comprehensive lesson as well.

Touching upon the history quoted on a preceding page, much of it reads as I have written, yet garbled sufficiently in the original, to lead one to read between the lines, that previous to Albert Pike's era, there was nothing much to Scottish Rite Masonry, except in such fragmentary form as to make its continued existence impossible, except with the aid of such intelligent revision as Pike gave it. So I believe we are conferring the Degrees as written and rewritten by Albert Pike, and to him belongs all the glory. He made it "AMERICAN." The Rite should interest every student of national affairs.

There are Thirty-Two Degrees conferred in the regular progress of the Rite, and also a THIRTY-THIRD is conferred as a mark of appreciation, given for distinguished service only, when authorized by The Supreme Council.

See Mythology.
" Essenes.
" American Masonry.
" Frederick the Great.

TO THE READER.

Trusting I may have included those things in the pages to follow, not touched on thus far, and craving your indulgence for having endeavored to touch so lightly upon a subject meriting great volumes, I am,

Sincerely and fraternally yours,

DENMAN S. WAGSTAFF.

WHAT IS FREEMASONRY?

FREEMASONRY, in brief, is the exemplification of the Golden Rule; and he who observes the spirit of that precept is indeed and in fact in his heart a Mason. To use a stock phrase, Freemasonry is a perfect science of morality and a school for the culture of the soul. "It is so far interwoven with religion as to lay its devotees under obligation to pay that rational homage to the Diety which at once constitutes our duty and our happiness."

But I would rather ask, and attempt to answer, Where is Masonry? Is it in the Lodgeroom? Unfortunately, members being but human, it is not always there. Is it in the ritual? Not necessarily. Is it with the man who has taken so many degrees and who may wear upon his breast so many badges and decorations that his coat resembles a bandmaster's jacket? It is not always found there. Then where is it? In my humble opinion, Masonry is where it is found, and only there. It may be found in a heart that is covered with naught but rags; it may be found in the blood-stained trenches of war, where brother is fighting against brother. It may be found in any man, any place; but it is never found except where the heart is attuned to heart, where human need and human suffering are met with a ready and responsive and sympathetic soul. Masonry, in its best and larger sense, is not visible. It is an atmosphere, an attitude of mind, and may be summed up in one word, Service. And that phase of Masonry, that Service, is fully suggested to all those who knock at the portals of our Institution. Before any petition may be received by any Lodge of Masons in the English-speaking world, the petitioner must declare, upon his honor, that he is prompted to solicit the privileges of our ancient craft—Why? Because, and only because, he has a sincere desire to be serviceable to his fellow-creatures. It is true that some men, some times, being merely human, forget, after receiving the title of Master Mason, the spirit of this preliminary declaration. It does happen, sometimes,

that some men become imbued with the false notion that the payment of a few dollars in the way of fees and dues constitutes in full their duty as Masons, forgetting that the ritualistic work as exemplified in the Lodge is merely the outward and visible form of what ought to be inward and spiritual grace—the shell, I may say, of real Masonry. The soul of Masonry, however, is in deed and in fact all contained in that primary declaration of the seeker after light; and if the novitiate lose sight of the full import of that declared desire to be really of service to his fellows, he misses the great opportunity of augmenting his own happiness; he misses his mission as a Mason, and Masonry is not with him.

Masonry, if it means anything—and it does mean much —signifies exactly what that first declaration implies. We should all thoroughly appreciate that no man can live happily or rationally for himself alone, and that to measure up fairly and fully to our obligations to society, to do our duty as working members of society, to be of real use, of real service to human kind, we must consider the welfare of our fellows.

"If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thy heart, nor shut thine hand from thy poor brother: But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth. Beware that there be not a thought in thy wicked heart, saying, "The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother and thou gavest him nought: and he cry unto the Lord against thee, and it be sin unto thee. Thou shalt surely give him; because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land."

The supreme happiness of mankind is in doing for others. We get joy out of life only as and when we put joy in life,

and we get joy and happiness in even more measure than we give. And if we consistently practice these precepts, if we fairly and honestly endeavor to be of service to our fellows, we will know the answer to the great question, Where is Masonry? More than this, we will know What is Masonry?

JOHN WHICHER, 33° Hon.

August 27, 1919.

OSIRIS AND SOLAR THEOLOGY.

By John R. Ruckstell, 33° Hon.

ISIS AND OSIRIS.

OF all the mythologies of the ancient world, the most famous were those embodied in the MYSTERIES OF ISIS AND OSIRIS. These were celebrated in Egypt at Thebes, Memphis and Abydos, the most nearly authentic historical records placing their origin as early as about 2500 B. C. But a study of the Zodiac: in the names and personification of its signs, their coincidence with seasonal events, with the rise and overflow of the waters of the Nile, with the pastoral and agricultural life of the Egyptians, and the changes in relative position caused by the slow influence through the procession of the equinoxes, would possibly fix a more remote date than history records,—and carry us back to a time when the sun's colure at the vernal equinox was in Gemini, or when it first entered the **CONSTELLATION** (not the present arbitrary astronomical sign) of Taurus. Personifying the heavenly bodies as deities, the ancient Egyptian represented the sun as Osiris, the moon as Isis and the other prominent heavenly bodies, planets and fixed stars as lesser deities by other names. The annual astronomical occurrence of the sun's decline to the winter solstice, his temporary resting at his lowest point of declination, being apparently stationary for three days and three nights, his resurrection on December 25th, his restoration by gradual daily ascent up the southern sky with renewed revivifying strength; these typified to the ancient Egyptians the course of human life—birth, growth in strength to maturity, decline to its close at death, and its resurrection to new life. This was the great, the greatest lesson impressed upon the mind of the ancient initiate into the MYSTERIES OF ISIS AND OSIRIS, and these became the architype and precursor of similar initiatory rites, Mithraic, Dionysian, Eleusinian, Hiramite, etc.

This old legend, myth, or allegory, the oldest of human inventions that still survives, has furnished the foundation upon which the leading features of most all religions, including the Christian, are built; it is the central idea, clothed in different form but essentially the same, of practically all the mythologies of the world; it is the beginning, the centralizing inspiration throughout, and the end, of Freemasonry in its allegorical side,—more particularly if its ritual be followed through the degrees of the Scottish Rite.

To the ancient initiate into the Mysteries, the sun was the great personified symbol of life, of death and of immortality, whether the sun-hero was Osiris, Mithra, Dionysos, Adonis, Cadmillus, Hercules, or Hiram; and today the candidate for initiation illustrates the same allegory, traces out the same symbol, modified only by the changes which countless centuries and circumstances have wrought.

The sun appeared to the ancient man to have the greatest strength when in the Zodiacal constellation of Leo at the summer solstice, and gradually to lose his strength after passing on to the autumnal equinox, and being overcome in the wintry Zodiacal constellations Sagittarius, Capricornus and Aquarius, in the last named of which 2500 years B. C. the sun reached the winter solstice and his apparent solar death. To impress the solemnity of this celestial tragedy upon man and also to instill in him a hope and belief in his own immortality, the ancient priests of Egypt personified the sun, moon, planets and some of the fixed stars, or constellations of the Zodiac. These formed the Egyptian pantheon. Other allegorical systems, variously named, were similarly developed in other countries. The chief deity, or sun-hero, was always some deified man with supernatural power, and apparently always represented as meeting a violent death and later as being restored to life. Initiatory exercises were invented, through which the candidate for admission to the mysteries was solemnly conducted, and in which were recounted to him in figurative language the life of the sun-hero, his journeyings, his terrestrial death and his resurrection.

In the infancy of our race and in the twilight of the world the book of nature—the simple truths of the visible universe, the phenomena of the movements, changes, phases; the appearances, disappearances and reappearances of the more prominent and familiar objects in the celestial vault, was the studied knowledge of the priests and by them jealously guarded from the vulgar, the unthinking, masses. But from among those whom the priests thought to be worthy —serious, thinking, earnest men, who would respect what they learned and in their turn protect the knowledge thus revealed to them from becoming the object of vulgar scorn, were selected or elected as candidates for initiation, those to whom was unfolded the knowledge possessed by the priests. Thus under the cover of the **Ancient Mysteries** were concealed great natural truths which in part were unfolded to the initiates and also in part remained concealed, to furnish to the thoughtful and earnest initiate an incentive for progressive search after hidden truth. This explains the existence of and the use made of the **Lesser Mysteries** and the **Greater Mysteries.**

To the thoughtful Freemason, as well as for the Christian and the Jew, there is in the legend of Osiris and behind the veil of the Saitic Isis, opportunity for profoundly interesting and extended study.

MEMBERSHIP OF THE MASONIC FRATERNITY.

Compiled by Frank B. Ladd, 33° Hon. P. M. Oriental Lodge No. 144, San Francisco.

NOTE—Brother Ladd has spent a great deal of time in compiling this official report. It required a letter to each Grand Secretary and an official reply to have it correct.—Editor.

Total membership of the Masonic Fraternity in the United States, 2,040,659, from the details furnished by the Secretary of each Grand Jurisdiction in July, 1919.

State	Number	Secretary	Address
Alabama	32,538	G. A. Beauchamp	Montgomery
Arizona	3,366	G. J. Roskruge	Tucson
Arkansas	24,000	F. Hempstead	Little Rock
California	68,095	John Wicher	San Francisco
Colorado	20,239	C. H. Jacobson	Denver
Connecticut	29,417	G. A. Kies	Hartford
Delaware	4,169	H. J. Guthrie	Wilmington
District of Columbia	11,857	A. W. Johnston	Washington
Florida	14,749	W. P. Webster	Jacksonville
Georgia	49,190	F. F. Baker	Macon
Idaho	5,681	G. E. Knepper	Boise
Illinois	176,286	Isaac Cutter	Camp Point
Indiana	90,000	C. Prather	Indianapolis
Iowa	62,472	N. R. Parvin	Cedar Rapids
Kansas	48,157	A. K. Wilson	Topeka
Kentucky	49,071	Dave Jackson	Louisville
Louisiana	20,588	J. A. Davilla	New Orleans
Maine	33,386	C. B. Davis	Portland
Maryland	20,638	George Cook	Baltimore
Massachusetts	78,282	F. W. Hamilton	Boston
Michigan	96,403	L. B. Winsor	Grand Rapids
Minnesota	35,377	John Fishel	St. Paul
Mississippi	21,000	F. G. Speed	Vicksburg
Missouri	74,201	J. R. Parson	St. Louis
Montana	12,463	C. Hedges, Jr.	Helena
Nebraska	28,136	F. E. White	Omaha
Nevada	2,079	E. D. Vanderleith	Carson
New Hampshire	11,520	H. M. Cheney	Concord
New Jersey	49,788	Isaac Cherry	Trenton
New Mexico	4,338	A. A. Keen	Albuquerque
New York	220,777	R. J. Kenworthy	New York
North Carolina	28,500	W. W. Willson	Raleigh
North Dakota	11,612	W. L. Stockwell	Fargo
Ohio	122,343	J. H. Bromwell	Cincinnati
Oklahoma	29,520	W. M. Anderson	Oklahoma City
Oregon	16,607	J. F. Robinson	Portland
Pennsylvania	141,693	J. A. Perry	Philadelphia
Rhode Island	9,832	S. P. Williams	Providence
South Carolina	19,636	O. F. Hart	Columbia
South Dakota	13,526	G. A. Pettigrew	Sioux Falls
Tennessee	31,434	S. M. Cain	Nashville
Texas	83,600	W. B. Pearson	Waco
Utah	2,727	F. A. McCarty	Salt Lake
Vermont	15,246	H. M. Ross	Burlington
Virginia	28,467	C. A. Nesbitt	Richmond
Washington	25,536	H. W. Tyler	Tacoma
West Virginia	21,650	J. M. Collins	Charleston
Wisconsin	36,386	W. M. Perry	Milwaukee
Wyoming	4,081	J. M. Lowndes	Lander
Total	2,040,659		

Below will be found the dates of establishment of the several Grand Lodges of the United States.

Alabama, 1819.
Arizona, 1882.
Arkansas, 1838.
California, 1850.
Colorado, 1861.
Connecticut, 1789.
Delaware, 1800.
District of Columbia, 1810.
Florida, 1830.
Georgia, 1786.
Idaho, 1867.
Illinois, 1840.
Indiana, 1818.
Iowa, 1840
Kansas, 1855.
Kentucky, 1800.
Louisiana, 1812.
Maine, 1820.
Maryland, 1783.
Massachusetts, 1769.
Michigan, 1826.
Minnesota, 1853.
Mississippi, 1818.
Missouri, 1818.
Montana, 1866.
Nebraska, 1857.
Nevada, 1865.
New Hampshire, 1789.
New Jersey, 1786.
New Mexico, 1877.
New York, 1781.
North Carolina, 1787.
North Dakota, 1889.
Ohio, 1808.
Oklahoma, 1892.
Oregon, 1851.
Pennsylvania, 1737.
Rhode Island, 1791.
South Carolina, 1736.
South Dakota, 1875.
Tennessee, 1813.
Texas, 1837.
Utah, 1872.
Vermont, 1794.
Virginia, 1785.
Washington, 1858.
West Virginia, 1863.
Wisconsin, 1843.
Wyoming, 1874.

DIGEST OF TERMS.

A.

Aaron.

A brother of the great Moses.

Ab.

Hebrew for Father. A respectful prefix to a name A-biff.

Abad.

To serve. Hence Abdamon in 14th Degree A. A. S. Rite.

Acacia.

Masonic Symbol. The Acacia tree grew prolifically in Palestine and was sacred among the Jews. The Ark of the Covenant and The Temple furniture were made of this wood.

Symbolically it stands for "IMMORTALITY."

Masons have been called "Acacians."

Accepted.

Accepted means elected. It would signify that one accepted was entitled to receive in due time, all rights and privileges.

Acclamation.

When we say "so mote it be" we acclaim.

Accord.

Free will and hearty consent.

Aceldama.

Chaldaic. Translated means "Field of Blood." K. T. reference.

Adam.

The expression "Old Adam" is symbolical of man in his weakest state, prone to yield to temptation.

Adept.

Skilled Artisan. Verb "to be adept." Scottish Rite.

Admiration.

The far Eastern Sign of Admiration, as made by the Queen of Sheba, upon beholding King Solomon and the

Magnificence of his Court, is "to completely prostrate one's self, full length face downward, at the feet of the object of adoration." Masonic.

Adonai.

Hebrew word for GOD. Adonhiram or Adoniram in "Kings" has undoubted reference to one H. A. whom King Solomon placed in charge of the laborers getting out Cedar from the "Forests of Lebanon."

Adoption Lodges.

An old name for Lodges admitting both sexes, as Eastern Star, Amaranth, White Shrine, etc. Men have to be Master Masons, and Women either Wives, Mothers, Daughters, Sisters of Masons in good standing to be eligible.

Advance.

Progression along the lines indicated.

Affiliation.

Joining by Demit from another Lodge, Chapter, Commandery, Council or Consistory.

Agate.

Stone or Jewel ornament in a "High Priest's" breastplate. Chapter.

Age of a Mason.

When parables were in fashion, people made use of the mystic numbers 3-5-7. So when our predecessors in the Craft wished to tell a Mason's age without mentioning how far he had progressed, he would say, if an Entered Apprentice—"He is but three years old." If a Fellowcraft, he would say—"He is but Five years old." If a Master Mason, he would say, "He is SEVEN YEARS OLD."

Agnus Dei.

Paschal Lamb. Templar Symbolism.

Ahiman Rezon.

Book of Constitutions issued by the seceders from the original and only rightful Grand Lodge of England about 1750. They called themselves "Ancient." The first Ma-

sons in the State of Pennsylvania came from their organization and in sweet memory still call themselves A. F. & A. M.

Aitcheson.

Name of a Scottish Masonic Author who lived in 1666.

All Seeing Eye.

Psalms 34 & 121. "He that keepeth Israel shall neither slumber nor sleep."

Alpha and Omega.

Greek. "The beginning and the end." Scottish Rite.

Altar.

Altars have been in use since first the story of humanity was written, and since the "word" from mouth to ear, was the only means of handing down a fact, from generation to generation. Upon Altars, men have pledged their very souls, to the faithful performance of obligations.

As Masons, we bend the knee, where we find the Holy Bible, Square and Compass; and before GOD and man, offer sacrifice, in the contrite spirit of earnestness, all of self—of pride and bombast, untruth and its counterpart—deceit.

We here ask for strength to be humble, to forgive those that trespass against us, and to forgive our greatest enemy, did we find in him a corresponding disposition.

AMERICAN MASONRY.

American Masonry has simplified the conferring of Degrees, Orders or Rites, by establishing each grade or kind of Masonry in a class by itself, allowing none to encroach upon the other. The Blue Lodge, or Mother of all Masonry, stands at the head, and if a certain body of men, calling themselves Masons, or a certain organization, claiming to have Masonic affiliation, be not in full accord, heart, soul, and practice with that irrevocable law of the Craft as decreed by the Grand Lodge of the State, in which such deflection exists, that Grand Lodge, by virtue of its undisputed prerogative may demand and exact complete submission to its ultimatum. By a careful perusal of the order and class to which each degree, or set of ceremonials is

regulated and fixed, one may note and appreciate, if acquainted with European methods, why American Masonry contributes so much satisfaction.

The Blue Lodge confers THREE DEGREES.

The Chapter of Royal Arch Masons confers FOUR DEGREES.

The Council of Royal and Select Masters confers THREE DEGREES.

The Commandery of Knights Templar confers THREE ORDERS OF TEMPLARY.

The Ancient and Accepted Scottish Rite confers THIRTY-THREE DEGREES.

CRAFT TITLES OR CLASSES TO WHICH THE SEVERAL DEGREES BELONG.

Blue Lodge Degrees are called collectively, The Symbolic Degrees.

Chapter Degrees are called collectively, The Capitular Degrees.

Council Degrees are called collectively, The Cryptic Degrees.

Orders of Templary (Knights Templar), The Chivalric Degrees.

The last four organizations are those that constitute the YORK RITE OF FREEMASONRY. They are called York Rite by us, because we recognize as the official starting point, or origin of all the Masonry we know, outside of our own Scottish Rite, that Grand Lodge, composed of all the working Lodges of Great Britain which came into authoritative existence in or about the county of YORK in the year of our Lord 1717. This is one of the benefits coming to a man, who has decided to know whence he came!

The Ancient and Accepted Scottish Rite of Freemasonry, confers THIRTY-THREE DEGREES. IT DOES HOWEVER, IN JURISDICTIONS WHERE A GRAND LODGE OF THE BLUE DEGREES HOLDS SWAY, CONFER ONLY SUCH OF ITS RITUAL AS COMPRISED IN THOSE DEGREES FROM FOURTH TO THIRTY-

THIRD. The Three Degrees of the Blue Lodge, are not recognized as belonging to the Scottish Rite, except in those countries where no Grand Lodge of the Blue exists. In that case the Rite takes up the cause of Masonry and confers all the degrees. If it were not so, Masonry, in South American countries, would have a hard time indeed. They would be obliged to maintain two large organizations, which would be entirely too much of a burden, to ask struggling people, in virtually new countries, to bear. It would seem that the nature of the South American people, demands more "fuss and feathers" than a poor little Blue Lodge could furnish. Titles, honors and all the distinction one can confer, please them better! The 33rd Degree of the Scottish Rite, is conferred only on account of distinguished service.

ANNO HEBRAICO—JEWISH CALENDAR.

The manner of arriving at the figures of years, according to the several calendars used from which the different ritualisms take calculation, is as follows:

The Hebrew takes no note of the birth time of Christ, as his coming to them did not seem much of an event at the time.

The Jewish Year begins in September. Scottish Rite Time is arrived at by adding 3760 to the current year from September on, and then adding one year more.

The Scottish Rite's Latin name for this is "Anno Mundi." Knights Templar subtract 1118 from the current year, and call it "Anno Ordinis," A. D.

Royal Arch Masons add 530 to current year and call it "Anno Inventionis."

Royal and Select Masters add 1000 to current year and call it THE CRYPTIC YEAR. This year "Criptic" is 2919.

The Blue Lodge Year is arrived at by adding 4000 to the current year and call it "ANNO LUCIS." The Year of Light.

Antiquity of Masonry.

If we compute the age of Masonry, from the milestones toward a greater civilization it has marked on its way, our

dear old Craft will be seen to have been a part of all the past. King Solomon's Temple has had particular mention, because the building of such a structure, in the manner claimed, was a most fitting illustration of the employment of both operative and speculative Craftsmen, toward the same end. The employment of the particular incident, in Masonic life, furnished for us, the very identification marks, whereby one Mason may recognize another in the gloom of the past, as well as he might, today, in the sunshine of the present.

Without further research, we know of the existence of Masonry in the year 960. We know it was an active issue among men in the years 1569 and 1662. We also know, without a shadow of doubt, that the FIRST GRAND LODGE OF MASONS IN THE WORLD WAS CONVENED AND ESTABLISHED IN 1717 in York, England. All authorities agree to that.

The wonderful germ of universal brotherhood we have chosen to call Masonry, has always lived, and like all of God's blessings, just bided its time, until a "mansion was prepared for it," and the people of the world made ready to receive its wonderful message of peace and good will.

When we ask then "how old is Masonry," we may search the records in our own hearts, and after coming to realize, that hearts have always been hearts, and that environment only befogged the real issues for the time being, we can say, Yes! Masonry has always lived. And so, my Brothers, Masonry will always live and keep pace with every step we take, toward a final realization of that "perfect day" when "swords shall be turned into plowshares and spears into pruning hooks," and Nature shall be able to assert herself above the turmoil of strife and dissension, one man with the other; for THAT DAY WILL SURELY BREAK, WHEN THE WORLD WILL BE MADE READY, EVEN AS MASONRY NOW LEADS ON, FOR THE COMING OF THE AGE OF UNIVERSAL BROTHERHOOD.

APOCALYPSE.

The Apostle John's supposed "revelation" received when on the Island of Patmos. See last Book in New Testament.

Examples.

The Talmud or sacred writings of the Jews, is said to be an Apocalypse, as was the Mishna and the Masolah or early chapters of Judaism. Rabbi Juda the First, who lived before Christ some two hundred years, was said to be the author, through revelation from God, of an Apocalypse.

The works such as the KORAN, the VEDAS, Zendevesta, Avesta, Shastra Tautra, Purana Edda, the Book of Mormon and like foundation ethics of sects, among those people we now call pagans, have been rated only as Pseudo-Revelation, merely the power of an imagination, lit to fever heat, by the strength of a devotion to an ideal, more powerful than the physical resistance of man was capable of combating.

There is reason in such classification, because with the exception of Judaism, which had but the one GOD, above whom, or in whose company, as co-efficient or co-relative with, there existed **none** beside, all others were tainted with the extravagances of mythological super creations, or lesser Gods that shared the throne at times with HIM who was described as supreme.

We may say then, that, THERE IS NO MOTHER OF GOD. AND THERE IS NO GOD, ABOVE ALL GODS, WHO AT ANY TIME HAD A MOTHER. If we do not agree with this, we would be obliged to say that "our GOD" is a personal one, capable of being described and pictured on canvas, or otherwise.

THE APRON.

Aprons were Worn by the Masons Who Built the Pyramids.

Aprons were worn by operative Craftsmen to designate their rank or status in the Craft, before Iron was discovered in Britain in 1298. Apprentice Smiths in Germany in 1500, wore designating shapes of Aprons, as authenticated by Old German Bibles. Aprons were worn by the first Masons in

Scotland, as early as 1622. We as Masons have worn them since 1700.

An Apron is worn by a Mason, to symbolize the teaching, unspoken at best, that we should keep our clothing free from contact with dirty things, although engaged in the work incident to a real Craftsman. It is symbolic also of the spirit of the work, which points to clean hands, clean hearts, clean lives, that should always be as an Apron, to ward off the dirt of scandal, untruth, dissipation and evil associations. Let us always treasure the MASON'S APRON.

Arch.

An Arch in Masonry Speculative, is close kin to Masonry Operative. An arched span in a bridge holds the structure safe for the wayfarer. The Arch of Immortality, connecting our span of life, makes it worth the living, and death but a temporary shadow across the horizon.

Ashlar.

The Stone in its natural state, before it has reached the hands of the workman. We as Masons speak of the Rough Ashlar, as we would allude to a man, not a Mason, yet untaught, yet in the dark, as to his real purpose in life.

Athelstan.

He was a Grandson of Alfred the Great of early England, a Mason and an active one. He died in 940 A. D.

Austria.

A Grand Lodge of Masons has been formed this year in Vienna. Heretofore, Masons in Austria were obliged to exist incognito.

B.

BAAL.

Ancient God of the Sun. The word signifies an Idol. Such an one is often made of Gold, to signify "real God." A Monstrance would come under the category of an Idol typifying "BAAL."

Bablah.

The pod of Indian Acacia.

Babylon.

A Great City or Capital of Ancient Babylonia, where the Jews were taken in captivity and became tradesmen, artists, and otherwise ingratiated themselves into the confidence of their captors, until they finally were freed and returned to Jerusalem. Zerubbabel, a Prince of Judah, made such an event memorable by rebuilding the Temple at Jerusalem. Mentioned in Templary, Scottish Rite and Council.

Babylon in "Revelation" is called the "Red Light" represented by the figure of a woman in red typifying the "Papacy."

Baculus.

Baton of Templar Crusaders.

Badge of a Mason.

An outward and visible sign, of an inward and spiritual grace.

Ballot Box.

Part of the furniture of a well appointed Lodge.

It should never be defiled by a dishonest ballot, nor disgraced by a Ball when the interest of Masonry called for a CUBE.

The Ballot.

It must be SECRET, to be fair to the Craft.

It is a scale a man may measure himself by, not the candidate.

The Ballot is the Judiciary of Masonry. By its decisions Masonry may live or die.

Baptism.

Called "Lustration" in symbolic Masonry. Scottish Rite.

Bay Tree or Evergreen.

Symbolic of Life Everlasting.

Beauseant.

A Knights Templar Banner of Black and White used as a Guidon when marching, and represents the ancient "Battle Flag."

BEEHIVE.

The abiding place of ACTIVITY. Not a place for Drones, no more than is Masonry.

Beryl.

A blue green semi-precious stone in Breastplate of High Priest in the Royal Arch, or in any place in Masonry where a High Priest officiates.

Bible Bearer.

Officer of Grand Lodge. The only place in American Masonry having a place for such an official. Old Country Lodges appoint the oldest member of the Lodge, as a general thing to act as "Bible Bearer," who carries the Bible in public processions when such are had.

Blazing Star.

As stars in Heaven differ in brightness so do Masons in disseminating light.

The star that led "the wise men" of the East, is emblematic of Masons, who are able, by their faithfulness to the Craft and its teachings, to guide other men toward a means of salvation. The Arab too, has his legend of a bright star, pointing to an oasis on the desert, where the water of life flows freely.

The Mythologies of Egypt, Greece and Rome, told of some stars brighter than others, that led men to better deeds. All of these facts and fictions point however to the conclusion, that unguided by sectarianism, occultism, paganism or other man-made monotheisms, man has always turned to Nature, for inspiration, hope and comfort.

Blue Lodge.

As American practice and preferment, as far as maintaining the vital integrity of the unit of the Three Symbolic Degrees is concerned, has fixed without question the title "Blue Lodge" upon them, so there is no other correct title.

So the Lodge is the "Blue Lodge" and the Degrees therein conferred "The Blue Degrees."

BOAZ.

A pillar of strength. So named because at the entrance to the first Temple erected by Solomon, it stood at the gate holding up a model of the world as then known. Boaz is also typical of the first impression one gets, when entering for the first time, a Temple, dedicated to the Creator of the world, and holding safe within its archives, the patent that gives mankind a reason for Faith, Hope and Charity.

BOURN.

While in the weakness of human expression, when somewhat hopeless, because of that weakness, it is said that a Bourn is a place whence no traveller may return! There is absolutely nothing to warrant such an expression, nor is there any reason in Masonry, why there should be such a place even thought of. If one means by "Bourn" a "Heaven," a place of Refuge when human activities are at an end, why—who would wish to return? The expression is just a linguistic platitude, having no meaning in common with Masonic thought or realism.

Breast Plate.

The Breastplate worn by the High Priest of a Royal Arch Chapter, is an exact replica of that worn by High Priests of the Jews, in the Temple at Jerusalem.

In these Plates are set Twelve Semi-precious stones or jewels, emblematic now, as then, of the Twelve Tribes of Judah.

Broken Column.

This is modern Masonry. It is not used, except in America. It conveys the idea of a broken thread, a severed link in the chain of mortality, the passing of a Spirit—hence tells of a FUTURE LIFE.

Burns.

Robert Burns the noted Scotch Poet and Mason, died in 1796. Some of his sweetest Lyrics were written upon Masonic themes.

C.

CABUL.

The district holding the twenty cities given by Solomon, King of Israel, to Hiram, King of Tyre, as payment for financial aid given him in building the first and most magnificent Temple at Jerusalem, to the One Only GOD.

Cabletow.

Original Masonic Symbolism. As the mountains of Lebanon, were but forty miles from the border land of Judea, a Mason was supposed in olden times, to go that distance at least to relieve a worthy Brother in distress. This has grown to be a moral obligation. The present and most ideal and binding limit to the length of a Cabletow, is that fixed by man's realization of the debt he owes a Brother, be he Mason or profane.

The most significant reference contained in it, is its place in the First Degree, when it illustrates a point within a circle and the man the point. Man there becomes through symbolism, the unit of Creation, amidst chaos. His immortal spirit in Creation is differentiated from all else, and he is the first to pray and give thanks to the Omnipotent Creator, because his frail body, has been designated as the seat of everlasting life and intelligence. Remember this in your study of "First Degree" symbolism.

CAIRN.

There is a custom among Scottish country folk, of depositing upon a designated place near the grave of a friend or relative, a simple round stone or cobble, upon a mound or pyramid, of such stones, in memory of the departed. Such a Pyramid is called a "CAIRN." Bobby Burns has sung of the Cairns of his native country-side, and from his sweet song, has come the beautiful custom of depositing a sprig of everlasting Acacia upon the grave of a departed Brother.

CEDARS.

The Cedars of King Solomon's day came from the Forests of Lebanon. This Cedar wood was deemed sacred,

not because of its intrinsic value, nor because of the practice of worshipping inanimate objects, but because it was used for Temple work generally, even the ARK of the Covenant having been of this Cedar.

Chair.

The Oriental Chair was so designated because of its position in the East end of every Lodge Room.

Chapeau.

The head dress of a Knight Templar.

Charges.

Ancient Charges were Regulations, so called because in ancient parlance if a man was given anything to do, he was CHARGED with its doing. This expression was used by us until about 1820.

Charter.

Permission in writing, issued by a legally constituted authority, to a man or body of men, to conduct and hold so conducted, any commission requiring such an instrument, in order to keep within the law. To arrest a charter means to cancel its guarantees and provisions, making the instrument null and void.

Charity.

There is no word perhaps in the Anglo-Saxon tongue, so thoroughly misunderstood or rather misinterpreted, as Charity. On reflection, the proper word to take its place in the language would be "duty."

It is certainly our duty to help a fellow in distress. We owe a share of our plenty to those less fortunate. We should give ungrudgingly, that we are able to give.

There is no word in Hebrew for Charity. Few Jews are criminals or paupers. If they are, other Jews do not make them eternally miserable, by pointing out the fact that they are objects of Charity. The Hebrew word covering the case is "ROCKMONUS."

Cherubim.

A figure with spread wings, as one would imagine a figure in mythology, representing an angel. There are two

such guarding the Ark of the Covenant in the Royal Arch Chapter or Scottish Rite.

Chili.

California recognizes the Grand Lodge of Chili. So do many of the other Jurisdictions.

China.

There is no similarity between Chinese Masonry as they call it, and our own. They make use of a square and are a secret society. Great Britain has established Masonry in China, to which Chinamen are admitted by initiation when they conform to the requirements. The principal membership there is American and European.

Christian Masonry.

Knight Templarism is the only branch of Masonry that may properly be called Christian. The Order openly espouses the cause of Christ and recognizes Him as the Son of God.

Attempts have been made by super-enthusiasts, not in touch with the subject, to foist upon the other Bodies of Masonry, a recognition of the Christian Religion, as a prerequisite to the proper understanding of all Masonry. This is not as it should be, so long as we hold sacred to universality, at least enough of our Masonry to make "Brotherhood" a practice and not a mere name. Those who do this are trying to break the Cabletow.

CIRCLE.

The Point within the Circle, is the universal sign of the Continuity of Life and the Immortality of the Soul.

This sign of Immortality has been evolved from all religions, from the Phallic Worship of the ancient Egyptians, Aryans, Chilians, Peruvians, Aztecs, Italians and Indians, to the later truths evolved from the philosophy of the Hebrews and finally the non-Catholic Christians, confirming the theory of everlasting life and the belief in one and ONE ONLY God.

Theodore Roosevelt found the sign upon the walls of the

canyons through which flowed the torrents of "Lost River" in the South American wilds, where there appeared no other trace of civilization. One may see the same sign upon "Painted Rock" between Montana and Wyoming, where gathered the forebears of the mighty Sioux Indians; and also among the ruins where once lived the Cliff Dwellers of Old and New Mexico.

So let us conclude that Hope lived when Chaos died. Let us conclude that God never ceased to perpetuate his sovereignty, even though the ways were rough and the intelligence of man but partially developed.

Cowan.

The definition given by the dictionary, has unwittingly forged a link, that binds "operative and speculative" Masonry together. In old Scotch, it is defined as "a man who works as a Mason, without having served an apprenticeship." "An unitiated person who tries to find out the secrets of Masonry or enter such a Lodge surreptitiously."

A Labor Unionist would call a "Cowan" a Scab.

Clandestine.

Unauthorized or without warrant of authority.

Comparisons are sometimes highly illustrative, for instance—if a Union or Guild of Mechanics, were to organize and conduct an independent Union, without the authority of the Building Trades Council, and thus continue to be inimical to the interests of Trades Unionism, it would be called "Clandestine" and unworthy the support of Craftsmen.

Commandery.

An organization of Christian Gentlemen designated in Masonry as Knights Templar. There is a Grand Commandery in every State in the Union, that has the power to charter Commanderies within its jurisdictional boundaries.

The Supreme Authority for the United States is vested in a Grand Encampment, made up of Past Grand Commanders of each State only. This Grand Encampment meets

once every three years, and these meetings are called Triennial Conclaves.

Grand Commanderies meet each year. Commanderies subordinate to the Grand Commandery, meet twice monthly. The Meetings of all Templar Bodies are called "Conclaves."

Degrees in Templary are called ORDERS. They are, The Illustrious Order of the Red Cross, The Knights of Malta and the Valiant and Magnanimous Order of The Temple. Templar Guidons carried at the head of columns when marching, are of Black and White and known as "Beauseants."

Compass.

In excellent "English" this instrument would be "Compasses" to designate it from the Mariners' Compass.

But we, as authors of our own destiny or destination, call the instrument we use, a "Compass."

Its distinguishing feature is the use we make of it symbolically. We draw with it a circle about our lives and conduct, beyond which we ought not venture, because the line thus drawn, is the boundary of that division of territory, we are supposed to divide equally between ourselves and our fellows, that none may have more or less. The line is our safeguard, beyond which there may be danger of losing one's control over passions, prejudices and other attributes common to mankind. The Compass draws the "dead line" for us, so that we need no other sentry, to challenge our false steps, or our wanderings, when night comes.

Constituent.

Blue Lodges operating under a Constitution and By Laws approved by a Grand Lodge, are properly designated "Constituent Lodges." When called "subordinate" they are so designated in error, this title belonging to a Lodge of Knights of Pythias or Oddfellows, not to Masonry, in any of its Bodies. This designation should not be suffered, as "Constituent" is an ancient Landmark, not subject to change.

Cordon.

French for Collar. It may mean a circle.

Council.

Organizations of Cryptic Masons are called Councils of Royal and Select Masters.

CRAFT.

This is the proper name for Masonry as a body or any portion of it as integral parts.

It may with reason and justice be applied to every branch except perhaps when speaking of Knights Templar particularly, the term to use would be "The Order of Knights Templar." It is particularly desirable at least that Blue Lodge Chapter and Council be called "The Craft."

Cross.

A symbol of Masonry in Scottish Rite and Templary.

Consistory.

That portion of Scottish Rite organization, in which the 31st and 32nd Degrees are conferred.

Convocation.

The proper designation for meetings of Chapters and Councils York Rite.

D.

Daughters of Masons.

Daughters of Masons cease to be entitled to any privileges as such, upon marrying a profane. Not eligible as such married person, to membership in Eastern Star, or consideration from Boards of Relief.

Damascus.

Damascus is the oldest city in the world, as far as known. It is the capital of Syria and situated about 140 miles from Jerusalem. Mentioned in York and Scottish Rites.

Degree.

A measure of advance or step forward.

Danish Lodges.

Denmark does not confer the Blue Lodge Degrees as separate entities, independent of all else.

Their Masonry is Scottish Rite, from 1st to 33rd.

A man must have attained the age of Fifty Years at least, as well, before he may be given the 32°.

Destruction.

The destruction of King Solomon's famous Temple, was accomplished by Nebuchudnezzar, King of Chaldea in the year 588 B. C.

Deus Meumque Jus.

Motto of the 33°. Latin. "God and my Right."

Devotions.

Prayers in a ceremonial.

DEMIT.

This word is spelled DIMIT in error. DIMIT is the French version. The English definition is "to give up," "to lay down," to "resign." A demit is a document certifying to such action. The word demit has been taken from the English word "demise" which is coincident.

Dispensation.

A special permit by constitutional authority, permitting that which is ordinarily forbidden.

Due.

That which is regular and in order.

E.

EAST.

The station of The Worshipful Master being in the East, and that point of the compass, whence came wisdom, according to both legendry and gospel, the East has become known as the point from which all wisdom comes and all justice emanates.

East "Grand East."

The East in a Grand Lodge.

Eastern Star.

The Order of the Eastern Star came to America in 1778, having been taken from France to England, when the craze for adoption Lodges was on. The Order as we know it here was rewritten by Robert Morris the Masonic verse writer and took on a new lease of life immediately after. It admits both men and women, except that the men must be Masons. Those eligible beside, are Wives of Masons, Sisters (unmarried or if so of course to Masons), Daughters and Widows of Masons, so long as they remain unmarried to profane. When they marry a man not a Mason they are no longer eligible. If a wife of a Mason, be not a Protestant, she also is not eligible, as she can not in truth take the oath of allegiance and be truthful unless converted, having renounced former professions.

Egyptian Mysteries.

Under Mythology, and also in one of the leading articles by Hon. John R. Ruckstell elsewhere, the reader will find this subject touched on from the several viewpoints of statistical and legendary reasoning. I would say further, that from Egypt, the land of hieroglyphics and Pyramids, inundations and ruins, we get many enigmas, which have been turned over and again, in speculative minds, and solutions attempted, in order to justify some strange phenomena accredited to Masonry.

Whether they do, or do not belong to us, whether if they did, it would better the situation—these and a thousand more speculations, interpolate themselves into our conjecture. However, Scientists say that Egypt was the birthplace of symbolism. This is rather a broad statement, inasmuch as archaeologists are able to read only, and make real sense, out of the Egyptian, to which they have found a key.

This leaves yet unread, the numerous inscriptions, in symbolic form, found elsewhere in the world.

This conclusion would still leave undeciphered, the stories of ancient Mexico, Peru, Chili and our own United

States. If science can not read, except in Egypt, the writings left upon the walls of time, one would naturally think, that such signs were so much older than those of Egypt, that the key was forever lost. Be that as it may, all of these things will likely be made clear as science develops.

Elohim.

The Hebrew for The TRUE GOD.

Emergency Lodge.

A Lodge convened out of season and not in its accustomed place, to act by dispensation upon extremely urgent matters.

Essenes.

The best authority extant — being later than Bishop Lightfoot or the German Schurer—on this sect of ancient Judaism, is Dr. Alfred Ederscheim, a converted Jew and Professor at Oxford. He says that Christ was not an ESSENE. He does say, however, that Christ was a RABBI of the Hebrew faith, but somewhat in advance of his day and generation.

He also says that John the Baptist was not an Essene. He also says that Christ was opposed to the principal tenets of the faith or professions of the Essenes.

We bring this subject up here, as a point of information relative to some theories extant, referring to such a character, as portrayed in the 17th Degree of the Scottish Rite, wherein this principal character is sometimes garbed as Christ, in the assumed role of an Essene.

The sect was one of the three principal sects, forming the religious caste of Jerusalem in Christ's time.

They lived in communal houses (like clubs of today), did not marry, or admit women into their places of abode. They augmented their membership from time to time, by admitting boys from fourteen to sixteen, giving them a four years' course of training, before admitting them into full fellowship.

When competent, these young men went forth as Missionaries everywhere. The members of this sect had no

individual rights. Because of the lack of thorough explanation, as to the whereabouts of Christ, from the age of fourteen to near thirty, it has been conjectured that he either had been isolated from the world in some such place as a communal house, of some such organization as that of the Essenes, or that he had been getting an advanced education, either among the wise men of Egypt or Asia, the seat of advanced thought and learning.

We believe that Ederscheim has disposed of one feature of the conjecture, connecting Christ with the Essenes. As to the other, all we can say, and be at all truthful, is that Christ gained superior knowledge somewhere beside Judea, as he did not represent in any way, the schools of his day, or a patience with their malpractices, that could have been an outcropping of contact always with them. Such power of contrast came from the advantage of a wider scope and an improved viewpoint, from a civil, religious and humanitarian perspective, not common to HIS generation.

F.
FAITH.

This word is perhaps the most comprehensive in its scope of reason, than any, we use or try to make use of, in accounting for events or happenings.

It accounts for all religions, all accomplishment, all events within the memory of man, or handed down to him by tradition, or word of mouth.

Faith without doubt, is the Christ-child,
Coming to save the whole world—
Coming to bring the glad tidings,
Gather the sheep to the fold!

Faith. The Sign of Faith.

This sign, as made by the ancients, was a complete prostration of the body, prone, at the feet and in front of the object of admiration or adoration. The Queen of Sheba, upon her visit to King Solomon, and beholding with her

own eyes the unparalleled magnificence of his Court, and becoming convinced and astounded at the wisdom displayed by him from her standpoint, threw herself at his feet and thus paid him the greatest tribute her environment was capable of dictating.

Five Points of Fellowship.

These, like the points of the compass, are the direction or locations, whence come the better attributes of mankind.

Forty-Seventh Problem of Euclid.

Invented by Pythagoras, said to have been a Mason of early day, and the author of about all the science then known. A Grecian, born in Samos 500 B. C.

Franklin.

Benjamin Franklin. First Grand Master of Pennsylvania. He was born in Boston in 1706.

Frederick the Great.

He was a Mason. Had something to do with the formation of the Degrees of Masonry, now under the head of Scottish Rite. It was by his sanction that all he knew of Masonry was brought to the United States in 1786, which by revision and rearrangement by Albert Pike, between 1856 and 1859, became the Scottish Rite of today.

Free Born.

Not ever having been a slave, nor the descendent of one. This phrase was written into American Masonry, in 1856, at request of Masons below Mason and Dixon line, because of the number of Negroes in the South, seeking preferment, as they grew in intelligence. The phrase was deemed all the more necessary when the Civil War 1861-1865 was in progress.

Free Will and Accord.

A peculiar feature of the practice of the Craft, is that no Mason wishes a non-member to become his fellow, badly enough to ask him.

Future Life.

We, as Masons, and by virtue of our vows and professions, have faith in God's promise of a higher, better life, beyond the vista of human scope. There in beatific realization, we shall with renewed strength of understanding take up that Soul converse we now crave with those near and dear to us, who have gone on but a few days ahead. So as the spirit of Masonry watches over us, we try to love one another, to help one another, even to the measure of our strength and the length of our cabletow. As we go on, we come to realize that GOD is a far GREATER GOD, than we have yet brought ourselves to conceive in imagination or by force of yearning. We do say, after a trial that HE must indeed be above all human conception, to so eternally and forever forgive, as the sun of each new day seems brighter than ever.

G.

One would naturally suppose that the letter "G" is emblematic of GOD. It represents Geometry, one of our principal sciences. As we look to each rising Sun, we ought as Masons be able to figure out, how best to draw the plan for action during the coming day, and abide by the suggestions given us upon the trestle board.

GAUGE.

The twenty-four inch guage is one of our principal working tools. If taken in hand, it will measure perfect days, for by its rule we should devote eight hours of each day to the service of God and Humanity. We should labor but Eight Hours. The remaining Eight Hours we should devote to refreshment and repose.

Gavel.

The Gavel is the Master's thought, word and deed, in action.

Giblemites.

The Giblemites were the Stone Squarers of Gebal or Giblim, on the Mediterranean Sea. The ruins of the structures erected by them, may be seen today, at low tide, but par-

tially covered by water. Their towers once rose on high, to warn the Mariner of the dangers on the shore. Here was born one of the first examples of ancient operative Craft Masonry.

GUILDS.

These were the Labor Unions of ancient day, whence came in due time the present speculative Craft of Free and Accepted Masons.

GOD.

This is the most sublime word in the vocabulary of any language. God to a Mason is the GREAT ARCHITECT OF THE UNIVERSE, THE AUTHOR OF ALL THAT IS, THE GREAT I AM, in all things on the earth, above the earth and under the earth.

"There is a divinity that shapes our ends, rough hew them as we may." This is a truism indeed.

GOD to an American Indian, is THE GREAT SPIRIT.

GOD TO A PAGAN IS THE IMAGE HE PRAYS TO, when he desires personal contact. We have many persons, claiming a share of knowledge and common sense, among us, who can not seem to find comfort in God, unless they possess his image or a picture of something they imagine should resemble HIM.

Grand Lodge.

A General Grand Body, or HEAD—representative of all subscribing bodies or units composing the whole.

H.

Hat of the Master.

When worn, it is the sign of authority at his station.

To show his deference to God, he removes it when the name of the Deity is uttered, or during prayer.

The antiquity of the practice of wearing hats, is traced to the High Priests of ancient Judea, who wore head dresses in the Temple at the Altar.

High Priests of the ancient Druids, wore head dresses at the altar, and when burning the flesh of Stags or Bullocks,

which they afterward gave to the worshippers to eat, they wore the head of the sacrificial beast, upon their own, as a sign, of the triumph of the God of Fire over all things. Upon days of rejoicing and worship, either for victories won, or propitious weather enjoyed, they sacrificed, and gave the people of the purified meat, as the fire took away the offal that clung to it in life. The habit of eating "Kosher meat," came from the early habits of the Jews, to purify by sacred fire, that they ate upon festival days.

High Twelve.

As the sun at meridian height, is at its best, so we, when mentioning the hour of noon, symbolically, call it HIGH TWELVE. Low twelve, would consequently, be twelve midnight.

Hiram King of Tyre.

Hiram King of Tyre was a friend of King David, father of King Solomon. On this account he visited King Solomon, when he learned that Solomon had decided to build a Temple to the Living God. He offered to give the financial aid necessary to build the magnificent structure and the offer was accepted. Kings 1st Book. Chapter 6.

Hiram Abiff.
Kings 1st Book, Chapter 7.

The authenticity of the whole story of Masonry, does not depend upon the personality of Hiram Abiff, or his connection therewith, as far as King Solomon's Temple is concerned, or its building in the manner described in ancient and inspired literature.

From such history and not legend, we learn that one Hiram, King of Tyre, brought a clever Architect and Mechanic named Hiram Abiff to Jerusalem, to superintend the investment of such monies and treasure that he was about to provide as his portion of the tribute to GOD. This was the most natural thing any man would do who expected to make a large investment in a place not immediately under his own daily observation. Thus far we are quite sure of our ground.

We are more than sure, however, because of the present fact before us, that the example and its recital, together with its truisms and living models of such a story as this is, has done as much to open the hearts of men to conviction, as far as the righteousness within a man's ability to live it, is concerned, than any other active present medium man has been guided by, and benefited from, in all the past centuries.

Harem.

Seraglio. Residence of the plural wives of Mohammedans. The real meaning of the word in their language is "forbidden". The Turks and Arabs designate the sacred cities of Mecca and Medina as "forbidden" cities, and kept unbelievers away for many years. Mecca is the name of the Temple of the Shrine in New York and Medina that in Chicago. We of the Shrine, however, while thinking a great deal of the institution, are more pleased than otherwise when we convert a man to our brand of Mohammedanism and get him to visit the sacred princincts of our SHRINE.

High Priest.

The presiding officer of the Chapter of Royal Arch.

Also an officer of the Shrine.

Originally a High Priest was the ecclesiastical head of Israel and his office and robes were handed down from father to son from generation to generation.

The head of the Mormon Church is called the "High Priest" and is the president of ZION.

Histopades.

A sect who in baptising, immerse head and shoulders only. They are known as "Ennomians". Scottish Rite.

Hittites.

A Syrian people noted for art and closely allied to the "stone squarers" as they adopted Phoenician Architecture as one of the principles of their own style, 1000 years B. C. Mentioned in early accounts of operative Masons.

Holy.

Consecrated by service to GOD.

Horus.

Egyptian Myth. Represented differently by Egyptians and Greeks, making him at once the brother and son of Osiris. Scottish Rite.

Huguenots.

French Protestants of the 16th and 17th centuries. From them the first French Masons originated.

Hyades.

A Grecian Myth. The story is that the Muses 3—5—and 7 in number, guarded the god Bacchus (god of grape juice) and through the power of another god called Zeus, were converted into stars, whose rising with the sun, betokened rain. Scottish Rite.

Hymen.

Grecian God of marriage (still working). This gentleman was the son of Apollo of the perfect form. One of the Hyads as above.

I.

Iberians.

The pre-Aryan people of Spain. They are said to be the clearest representatives of the real European race of ancient times, of whom no other trace remains. They are now known as BISQUES. Scottish Rite reference.

Icon or Ikon. Russian.

These standards are made in cruciform shape and hold the picture of Christ or the Virgin Mary at the centre of their crossing. They are supposed to be a charm against disaster. The Germans in the late war called them **"Hase fusz"**. Scottish Rite.

Incense.

Used symbolically in Scottish Rite.

Its proper definition is sacrificial fumigation.

Incense is used in various churches, but another indication of whence they came latterly.

Indissoluble.

This word is used in the first Degree and is frequently mispronounced. Standard authorities pronounce it thus—in-DIS-sol-u-ble. Accent on the second syllable but every syllable pronounced. Inseparable. Unbreakable.

Ineffable.

The name which can not be expressed in ordinary speech, being too far above man's conception of the grandeur it conveys. Hence in Scottish Rite they say "the Ineffable name of Deity."

Imposter.

A liar.

Information.

That which is lawful. Lawful means that acquired personally or by equal unimpeachable means.

In Hoc Signo Vinces.

Knights Templar Motto. "By this sign shalt thou conquer." Latin.

INRI.

The initials of each word in a sentence. Latin meaning "Jesus of Nazareth, King of the Jews." Knights Templary.

Ireland.

Irish Masonry antedates even that of the Lodges of England and Scotland.

The Masonry of Lodge and Chapter established regularly in 1730. Scottish Rite, Council and Commandery work, were worked in Ireland in full form before they were so worked anywhere else.

Japan.

An English Lodge was established in Yokohama in 1869. But few Japanese desert Paganism or Japan.

Jehovah.

The ancient Jewish name for GOD.

Jerusalem.

The Mecca of the orthodox Jew. It is as ancient as the hills about it. Other nations than Jews have held sovereignty over it, for longer stretches of time than the Jews

themselves. Yet it was there King Solomon built the mighty Temple to Jehovah and it was to Jerusalem the Jews came each time from captivity to freedom. A modern Masonic Lodge was established there in 1870 under Canadian Jurisdiction.

J.

Jews in Masonry.

The Jews are a part of Masonry by a right inherited and a practice uninterrupted, by circumstance, fortune or calamity. We may imagine borrowing the material to build a house from a man and then forbidding him to enter it.

JUDE.

One of the Books of the original BIBLE.

JUDE was a brother of Christ and a son of the **Same Mary.**

Jurisdiction.

Jurisdiction begins where the Lodge is located and ends where such line encroaches upon the rights of another Lodge nearer to the point at issue, by air line measurement.

K.

Keystone.

The keystone is the form of a segment of a circle. It is used symbolically in Royal Arch Chapter.

Kilwinning Manuscript.

The proof held in Scotland of the existence of English or York Rite Masonry there in 1665.

Knights Templar.

The Order of Knights Templar. See introductory lecture for extended account.

While we trace our Templar lineage from Great Britain, yet American Templar Masonry, is so different and such a finished creation, that it stands alone as such. Europeans themselves acknowledge, that American Templar Masonry can not be approached elsewhere. It is therefore secure in its place as an American improvement upon "old country" standards.

Knights Templary is the only branch of Masonry, avowing the Christian Religion without reservation. The Templar Uniform is ornamented with the Cross, her Banners also bear Christian Legends.

The ORDERS OF TEMPLARY are THE ILLUSTRIOUS ORDER OF THE RED CROSS, THE KNIGHTS OF MALTA and ORDER OF THE TEMPLE. In sublimity and ritualistic glory, this latter, surpasses any conferred, by a body of men, trained or untrained, actors or worshippers, Christian, Pagan or Jew.

L.

Labor.

Masonic Labor is that portion of our duty, as differentiated from refreshment.

Landmarks.

Landmarks are the limit of usage within the span of authentic record, and beyond that made use of as a traditionary theme, thus becoming sacred as all things are, that we treasure with affectionate regard.

LIGHTS.

The SUN, MOON and that "Constellation" within the Lodge which points the way to better things.

One may say the Master is a great Light, that his example and his direction do more than any one thing to shape the actions and illumine the lives of the Brethren.

But here let us diverge, or cast the light of reflection upon a higher example of constancy, than our plans and efforts can well supply. Let us point above all to the constant, ever living, ever striving, ever loving, ever succeeding and withal, triumphing spirit of Masonry. It is always with us, it has given us life and light when all was dark, when Creation was but a twinkling star in a sea of hope, deferred until a tomorrow. It is the Soul-substance of Creation, given to Masons, as their portion of that spirit of progression which lends life to seeming death, and creates, in its survival above material things, a result or finality as fixed and inevitable

as the continued rising of a morning's sun. Then, as other Lights, we have the Holy Bible, Square and Compass. The Masonry of the present generation, as well as those preceding it, as far back as intelligence presents a case, was gleaned from The Holy Bible. The Square, although but an inanimate thing at best, yet if one's footsteps mark a pathway that will stand "squaring" under the light, the Square will have done its duty as a symbolic reminder of the beauty of righteousness. The Compass circumscribes the limit we dare go and be safe within the confines of reasonable justice to ourselves as well as our fellows, to whom we owe a like measure of guardianship and affection, Masonry has called brotherly love.

LEGEND.

A Legend is an account of a happening or circumstance handed down from mouth to ear.

The reader, however, may have heard some one mention "The Legend of the Third Degree."

There never was a more erroneous statement made, than calling this "portrayal" a "legend."

To be sure, every story must have a plot, or scene built up around it. The instant however, a set of men, who are always protruding their philosophies into subjects that require deeper soundings than they are measured for, are unable to find such a thing defined in "Webster's," or prove its entire probability by Algebra or Trigonometry, they commence to doubt the possibility of its realism. Let us here ask "is not the definition at the head of this article correct?" Allow me to say—IT IS.

Taking this for granted, I will say that Masonry never intended this so-called "Legend" to be even an approach to a copy, or a recital of a story, whose foundation rests upon a remote and uncertain happening!

There are in the world today, millions of good people, whose fundaments or principles of faith, rest upon the accounts handed down from MOUTH TO EAR, of the divinity of Christ. Buddhists worship one Gotama Sakyasinha,

who died 500 years before Christ was born, not as a GOD of a conception, similar to ours, but as a perfect man who had attained all wisdom.

This, if left to common judgment would certainly be called "pure legend." Mohammed A. D. 570 until A. D. 670, founded and witnessed the practice of the AL-ISLAM religion, which dealt with and still acknowledges but ONE GOD. The Mohammedans revere him as the chosen prophet of this ONE GOD. This belief of more people than there are Christians, still suffices. One could continue thus indefinitely.

If man is given "time"—rust, decay and distance, coupled with environment, will build fact from legend.

When we say that our Christian religion was not handed down either by legend or otherwise, from a remoter period than about two hundred and fifty years after Christ, and that the story we make out of it, does not agree in many ways with Jewish written history of contemporaneous times, we are depending (if what I venture to say be true) considerably on "LEGEND."

Who can say, however, that the Legend as you would be obliged to call it, is NOT TRUE? Yet, no matter which way you take it, the Legend is a dear sweet one, and has raised humanity from grovelling serfdom to freedom. It has made life "worth while!" Delving further into this matter, which today does not really concern us—there remains this result. If we have taken the legend so to heart, as to live by it, and so continue to live, that we may with consolation, die by it, allow me to say that "the means would fully justify the grand result."

To further tell the history of all this as written, let us relate, that in the years A. D. 323 to 337, after wars and bloodshed before unheard of, Rome for the time being, ceased to be the capital of the Roman Empire, and a new city was founded near Byzantium on the Bosphorus, by Emperor Constantine and named "Constantinople" in his honor.

Although a Pagan, Constantine embraced the "Chris-

tianity" of the times. His people followed suit by the hundreds.

Eusebius, a Bishop of that faith, in telling the story of Constantine in after years, relates that when he was about to give battle to one Maxentius, there appeared at noonday, in the sky, a shining Cross, bearing the legend, "Hac Vince."

The next night, Christ appeared in person to Constantine, bearing a similar Cross in his hand and told him to carry its counterpart always, and be assured of victory. He did so and won. Now this would appear to us as somewhat legendary.

Yet upon this rests at least ONE PILLAR OF A RELIGION, BY WHOSE TENETS MEN RELY FOR SALVATION.

So attending to our own business again, and referring to the so-called "Legend of the Third Degree," I wish to say that it approaches in no wise, either by manner of relation, or through its conclusions, the complexion even of that we are disposed to regard as legendary.

The men who put The Third Degree together, had no intention of following a myth, in order to recite a fact.

They did take, however, as an illustration, not to be denied, a real life, from the cradle to the grave, followed it as intelligently as human wisdom knows, and presented its digest for the earnest consideration of the ages that might follow.

They presented in the Degree, a plan for the study of the PERSONAL EQUATION, each man for himself.

If men are but puppets on a stage—and the play nothing but a farce—why, we ought to call the Third Degree, a "Legend." If all our claims, hopes and fears—OUR FAITH—are "but sounding brass and tinkling cymbal"—why of course it is all "legend!"

If we are wolves in "sheep's clothing" and mercenary to the core—not engaged, with the trowel in one hand and the sword in the other—endeavoring to build a single Temple to the EVER LIVING GOD, and not endeavoring either to

weld a great chain of BROTHERHOOD that shall reach about the earth, why, call all we do "LEGEND."

However, do not O THOMAS, display thy total ignorance of Masonry and her symbolism!

Doubt not that the better way to help a man to be a better man, is to show him his own image!

Show him as he appears to others, without hurting his feelings. He may have been doing his best in the dark.

Show the man how great his daily responsibility. Tell him if you can, when you give him an obligation, that the duty he has sworn to do, is constant and calls for self sacrifice and self abnegation. If you can not help him by DEGREES, he must indeed be an inhuman cynic, and his humanity somewhat legendary.

LEVEL

An indicator or gauge of man's adaptability to conditions, and willingness to meet his fellow upon common ground.

Liberty.

Liberty does not convey a license to one man to tread upon the liberties of another.

Liberty belongs by right of inheritance to all.

Liberty in its broadest sense and truest interpretation, is the offspring of a love of truth and an abhorrence of those things, civil or religious, that rob a man of the right unhampered, to follow his conscience in daily life.

Light.

Light, as a word used frequently to describe knowledge, is a gleam of intelligence within the mind, as a candle within the chamber of existence, whereby one sees the difference between right and wrong. Light is CONVICTION.

Lodge.

A community of men banded together for common good. The members are the LODGE, the room they occupy being just incidental to their purposes.

Lost Word.

There is no such reality as "the lost word."

As our work is symbolic of a constant search for truth and its attributes, so, realizing the feebleness of our effort to always tread the straight and narrow path, we have thus shown by symbolism, how the most learned in a community, the most favored of a Nation, may lay his burdens down, without having accomplished the full measure of his desires, or the near acme of his hopes. Our Temples are not completed, neither will they be, until mortal man has attained immortality, and the safe haven reached, upon the far shore of our sea of care. We draw the nearer by Faith, as we approach the final surrender to the omnipotency of an all wise Creator.

THE LOST WORD.

By Denman S. Wagstaff.

I hold a secret deep within my heart,
Safe from the world—that I may not impart
To priest or seraphim!

Aye, such a secret! Three and five and seven,
The master-key—wherewith to unlock heaven,
When I shall reach the door!

Mysterious legendry! Youth, manhood, age,
For each an hour—to write its human page
Within the sacred scroll!

Then the "judgment throne"! Doth thine read well,
Thou'rt safe! If not—and who indeed shall tell
Thy fate, beyond the gate?

Perchance, with stainless hands held high in air,
Some derelict, will show the winding stair
To heaven itself!

And then thou'lt whisper in a listening ear,
The mighty word, that conscience links to fear—
TRUTH! Is that the WORD?

LAW.

There are two kinds of law to which a Mason is accountable. They are Sacred Law and the Law of the Land in which he lives. There are two kinds of Sacred Law. One is that of Abraham, Isaac and Jacob, and the other, the unwritten digest of nature's treatise on equality, which binds man to man, although the ties of blood are seemingly absent.

The tie of blood, is a strong one. The tie that binds two soldiers, who have each shed a sacrifice of blood in a common cause, is equally strong.

So if the ties of blood be equalled by another, surely the tie that binds one Mason to another, should be even as strong as any tie one might call to mind.

We as Masons are engaged in a common cause, that of HUMANITY, which is greater than the ties of blood or war, because we arouse men's affections in the cause of eternal peace, not war, not personal sacrifice, but personal salvation.

The triumph of our cause, means the preservation of mankind, not for a day, nor a limit in tomorrows, but for an eternity as boundless as thought and mind and heart and godliness can win from a chaos of infidelity.

Ladder.

First Degree. As we turn to contemplate that celestial ladder, which reached from earth to heaven, as a symbolic road thereto, we might picture a ladder leading upward, in the practice of Charity, and by rounds or Degrees, place our feet in safety, where temptation would be nil, and pleasure supreme, in every act, every thought. A proverb says, "He that thinketh evil, doeth evil," which is clear, even if the thought of evil can be dissipated by resolution. The proverb means, that one should not go to meet temptation. That is what we are trying to avoid in Masonry. We are trying to symbolize a ladder, in our daily reminders, in the presence of our signs and symbols, our Square and our Compass, that leads to higher, better ways of spending our

time, where each degree is a step in the right direction, not toward temptation, but with our backs to it, away from it toward a terrestrial haven of consecration to high ideals.

Lebanon.

The Cedars of Lebanon, used in the building of King Solomon's Temple, were cut in the Syrian mountains, within forty miles of the outer boundaries of Judea. From this measure of distance, the early interpretations of a length of a Mason's Cabletow undoubtedly came, as we have ancient authority for the statement that a Mason was then obligated to go at least that far in his endeavor to assist a Brother.

Lux e tenebris.

Light from darkness in the Scottish Rite.

Maltese Cross.

The Emblem of the Knights of Malta and Rhodes during the Crusades. It was an eight pointed Cross.

Mark Master.

The first Degree in a Chapter of Royal Arch Masons.

Mark.

In Chapters of the Royal Arch it is customary in some jurisdictions to adopt some designating personal mark or sign and have the same registered in the archives of the Chapter one belongs to, having it engraved at the same time upon a token or watch charm or fob, which you may desire to carry with you always as a designation among Masonic Friends.

Masonry Operative and Speculative.

From time immemorial, men have talked about doing things they were naturally unable to do. This is natural. It is equally hard to combine the trade of a Carpenter with the practiced profession of an Architect and continue to follow both. So as a Kentucky historian says, The Carpenters along about 1717 got too lazy to work and adopted Architecture as a profession, not a trade. We rather think this covers the change.

Master of a Lodge.

The absolute ruler of a domain, whose authority no one but the Grand Master can question, and then only by preferring charges against him. A man to be a good Master, must be a real MAN.

Memphis Rite.

Clandestine.

Mexico.

Masonry was established in Mexico in 1824.

Military Lodges.

The British have a custom of establishing Lodges within the membership of regiments of soldiers, especially when on foreign service. These Lodges become permanent institutions, and are augmented always from the troops stationed within her jurisdiction.

It was a military Lodge chartered by the Grand Lodge of Scotland, that conferred the first Templar Order, as a Degree regularly given by the Lodge, after the Irish work, in 1769 in Boston.

Mithras.

Mithras was a Persian God or Myth. The Persian worshipped Food, Fire and Water. See Mythology.

Mother.

An English or Continental Mason will ask you "Who's your Mother?" He means "Mother Lodge." A New South Wales Mason would say "Who's yer Nannie?"

Mizraim.

The Rite of Mizraim is a Spanish invention and Clandestine.

Molay.

Jacques de Molay was the last of the French Templars, who gave of their blood and treasure to rescue the Holy Land from the Infidel. Scottish Rite.

Moral Law.

It is that a man swears to abide by, when he gets married, or becomes a Mason. He is also beholden to Civil Law in both cases.

Mythology.

The Scottish Rite Degrees, use the Symbolism and different Mythological Legends of all the ancients, to more fully and perfectly present a contrast, between Paganism and Idolatry and Judaism and Christianity as representative of modern cult.

Mythology.

Is the legendry of Myths, woven into forms of worship, calculated to attract the receptive mind and mystify the senses.

In lieu of faith in more exalted divinity, or one impossible of commensurate conception or reproduction in image, charm or fancy, the ancients, up to the time of the fourth Pope at Rome, were strangely influenced by the Mythological features and fortunes ascribed to such Gods as they had been taught to revere, and who had their special spheres to govern. Thus we find Neptune the God of the Sea. Mars, the God of War. Hades the God of the lower world. Zeus or Jupiter the God of the high Heavens, who directed the elements in storm, changed the weather to suit his moods, or worked in conjunction with other gods, either to bring bounteous harvests for mankind, or if displeased, cause his enemies to triumph over him, either through unfavorable freaks of the weather, such as the violent use of lightning, or torrential rains, or all of these together. So we have learned of Ahura Mazda, the god of Light, Indra the god of the sun, or Vritra, Darkness in Egyptian lore, or indeed Osiris and Isis, who in the lore of a different age, represented The Sun and Darkness.

So it is not to be wondered at, that in the study of the stars, the moon in its phases, the changing seasons, and all of nature's panorama, that each new religion should take on some semblance of some portion of their most attractive features, that seemed reasonable enough to justify reten-

tion. As we turn over the pages of the past, and ask of what faith was this race or that, we find innumerable instances of similarity between all religions, either gone before or still practiced. That paganism did not survive altogether, was no doubt owing to the distances separating populous countries, and consequent lack of frequent social intercourse.

If we take up the Book of Genesis, we find the story of but one GOD.

If we go to Confucius we find his people worshipping their ancestors as Supreme Beings. If to India we find them worshipping Brahma, Vishnu and Siva and a hundred others of less consequence.

In Japan we find the people Nature worshippers.

The Asiatics worship Buddha, their hero-saint. Mohammedanism we find in India, Turkey, Egypt and China.

Yet there came a day when the armies of Rome triumphed, when Egypt fell before the conquerors; when the arts, sciences, religion and civilization of Greece and her near neighbors, became Romans by adoption and sedimentary survival.

While our Scottish Rite Degrees have taken from the good things of every phase of recorded life, yet in elaborating upon the glories of today's religion, it has touched on all the rest by comparison and contrast.

Rome in her haste to take on everything new, did not hesitate when it came to bargaining for a new religion. The cult that exerted the greatest influence upon Rome in her days of transition, was the religion of Mithra the Persian. The Roman Emperor Diocletian, by birth a Dalmatian, who was put upon the throne by his power with the army, acknowledged Mithra as the protector of the Roman Empire in the year 286 A. D. However, Mithra was not altogether accepted by the other rulers, with whom Diocletian had divided Roman sovereignty, in order to successfully defend the Empire against her many foes, or Christianity would have been rejected and Mithra's Persian religion would have been ours of today.

From the Persian came the belief then, in Ahura Mazda, the God of Light. Then again through the fortunes of war, Ahura became subservient to a revision of things celestial and became "Bel" the god of the Chaldeans. An old God under a new name.

Then came the new Rome and the new religion, out of which has been born Christianity as we know, as divergent in doctrinal ethics and fundaments of faith itself, as sectarianisms interpreted matters essential to separate means and methods of salvation.

Through all these early days, Mithra was known as the SUN GOD.

The revealed religion had not as yet taken sufficient cognizance of the power of the SUN, for about 300 A. D. Diocletian was induced, on account of the sentiment of the people, to countenance a persecution of the Christians, whose religion at that time had about become a fixture in official circles. Evan Judaism was touched by the influence of Mithra and Ahura Mazda, in their adoption of a theory about there being two future places of abode—Heaven and Hell. This of course is pure Pagan.

To illustrate how the religion of one nation had influence on another, we may turn to Zoroastrianism, and find Mithra god of Light of the Persian, called Truth and Justice in the doctrine of the Parsee. The task of the Mazdian still remained the same—fighting Evil always in order to bring about Good. These people believed that the souls of the just, lived in the boundless light that extends above the stars, and by divesting themselves of all evil, in passing through the planetary spheres above, they became as pure as the Gods, whose company they were destined to enter at last.

Here you can see the doctrine of Purgatory in its original form.

As all roads then led to Rome, we can imagine the missionaries of all the cults of the world gathering there, and striving to have a hand in forming the promising world power as a religious factor in the conversion of people yet to be subservient to her evident resistless progress.

There came to Rome the disciples of all the gods. Arabian Mullahs, Chinese scholars, Japanese Bonzes, Thibetan Lamas, Hindu Pundits—preaching fatalism, and predestination, ancestor worship and devotion to a deified sovereign, pessimism and deliverance through annihilation, all at the same hour likely, in the great Roman Forum.

This was the state of the religious world, before the final making in co-ordinate form and adoption by Emperor Constantine, of the Christian religion as a state institution. Is it any wonder, that with the occasional worship of idols as practiced by the Jews, and their adoption from time to time of forms and features of Pagan ceremonials, that a crude Christianity made a few extra Saints, copied in the Nuns and Sisters, the Vestal Virgins, took the Hindoo Trinity of "Three in One"—Osiris, Isis and Horus, and made Father, Son and Virgin Mother of God out of them, to the more easily satisfy a Pagan population, clamoring for ancient landmarks? I have gone into this portion of ancient Mythology, in order to aid in the study of Scottish Rite Symbolism.

We have there these Mysticisms, the ideas of purification from the old Fire-worshippers and the purification by Lustration, all of which you may see a counterpart of in some phase of so-called Christian worship, and the innumerable cruder effects of symbolism we have fallen heir to, in completing the story of the world's advances, in its quest for the true and only GOD.

There may be no more trite and true picture drawn of rationalism and effect, one system of worship in comparison with all the rest, than the difference we draw between the human philosophy of Masonry and the saturnalian mass of contradictory extravagances we have waded through, until now. To draw this comparison has been good for Masonry and most beneficial to Scottish Rite Masons.

N.

Naphtali.

A tribe of the Tyrian Nation. Hiram was a Tyrian.

Negro Masonry.

This branch of British Craft Masonry was started in Boston in 1787, by dispensation from the Grand Lodge of England. Continental Masons do not draw the "color line." This Lodge soon ceased to be active and so remained for several years, until revived without authority in 1827. It started then to confer degrees and promulgate its Masonry throughout all the States of the Union, where Negroes had permanent residence. Northern States were principally the sections most favored. On these accounts they are undoubtedly entitled to the onus of a clandestine title.

Masonry, however, has been good to the Negro. It has given him great consolation in his many hours of grievous trouble. I do love to see a Square and Compass upon the person of a Negro, because, as I know what Masonry has done for me, I know what it has and will do for him.

Ne Varietur.

It means in English "Lest it be changed." So my Brother, when you are asked to sign a Scottish Rite Certificate, thereby claiming it as your own, you will understand "why."

New York.

The Grand Lodge of New York was established in 1781. The first dispensation for a Lodge there, however, was granted in 1737. Another to Robert Goelet was granted in 1747. Both from Grand Lodge of England.

Nomenclature.

The science of names. The art of giving things proper names.

North East.

The North East Corner of a Building is the proper place for its cornerstone, especially if it is desired that Masons should set the cement that is needed to fix it in its place.

Oblong Square.

An elongated square. Used in Architecture, Masonic and profane.

O.

OIL.

Under certain circumstances we say "Oil of Joy," because in Hebrew ceremonies, a person when so anointed, was generally overjoyed at the distinction and its prophetic symbolism.

Omega.

Scottish Rite. "Alpha and Omega." The beginning and the end.

Oriental Chair.

The seat of the Master in the EAST. Oriental.

P.

Peace.

The constant aim and hope of Masonry. "Peace hath her victories, no less renowned than war."

Pectoral.

Pertaining to the BREAST, the location of the HEART.

Pennsylvania.

The Grand Lodge of Pennsylvania was established in 1734. Benjamin Franklin was first Grand Master, as during his term as Worshipful Master the Lodge became the nucleus or real governing feature of what afterward grew to be a large and influential Grand Lodge.

The Pennsylvania Lodges were first chartered by what is known as Strict Observance or Grand Lodge of the Ancients in England, in opposition to the real Mother Grand Lodge of the world. Their title was A. F. & A. M. which Pennsylvania and following her, some other States adopted under her Charter rights and still retain. The brief history of this divergence is as follows: This seceding body, in 1733 declared itself a sovereign Grand Lodge and in due course established a Provincial Grand Lodge in Boston. This was known by the name of its founder, Henry Price, or as afterward by the name of St. John's Lodge. It had smooth sailing as an A. F. & A. M. institution until 1752, when several Brethren, instituted St. Andrew's Lodge,

which finally got a Charter from Scotland in 1760. This caused a row or schism, which lasted forty years, when the breach was healed and each was granted authority by mutual agreement to use the titles liked best. This, Brethren, accounts for the different titles in different states.

Peru.

Masonry was established in Peru in 1807.

Pillars.

Pillars have always been erected by civilized nations, as monumental milestones on the roads of progress.

The Pillars in our Degrees represent those erected at the entrance to King Solomon's Temple, to bear witness to the "progression" of the times. It is said that the Globes, showing the map of the world and the chart showing the locations of the fixed stars, somewhat antedates Solomon's time, yet we may say, that as Masonry is a progressive science, and that Egypt held the theory of a round Earth, long before King Solomon's time, and also that Pythagoras the Greek Philosopher about the same time, possessed an intelligence that matched the advance of years beyond his time, we may without fear of contradiction, claim, that by the wisdom of Solomon, preparation had been made by him, to adorn these monuments of an advance in civilization, with the newest discoveries of the whole world, that Judah should be the first in the van to proclaim their advent.

Plumb.

Upright.

Poland.

An English Lodge was established there in 1736.

Portugal.

The Grand Lodge of Portugal was established in 1736.

Pot of Incense.

The Pagan custom of burning a low fire in an urn, is sometimes followed by Masons as a ceremonial feature, but has no Masonic significance. Semi-barbaric rites being of-

ten startling and spectacular, illustrate most strikingly the "motif" of the ceremony. Some semi-pagan rites are still used in churches but to propitiate the deity at this age by burning loud smelling "punk" is rather an imposition or affront to the general intelligence of mankind.

Preparation of Candidate.

Stewards should remember that such preparation is intended to be entirely symbolic. There should be no conversation or levity allowed in the room, unless it is intended by those evilly inclined, that the candidate should not be allowed to know what he was about to do. None but the Stewards of the Lodge should be allowed in the room during preparation.

Prince Among His Equals.

The Master of a Lodge of Masons.

Profane.

From its technical meaning it has come to designate a man not a Mason.

Prussia.

Masonry heretofore forbidden in Prussia, received its forward impetus, upon the accession of Frederick the Third to the Throne in 1740.

Proselyting.

Not allowed in Blue Lodge, but active soliciting for membership in other branches is tolerated.

Punishment.

There is no punishment that can be visited upon a Brother, except to ostracize him from the society of Masons, which should be punishment enough, to a man who had once enjoyed it.

Pythagoras.

Pythagoras the Greek, was the greatest Philosopher of his time. He was born in Athens in 585 B. C. He was the inventor of the 47th problem of Euclid as well as many theories on Navigation and indeed all the Arts and Sciences.

Q.

Quebec.

The Grand Lodge of Quebec was established in 1869.

R.

Raised.

To be raised in a Lodge of Master Masons is to receive the highest honor a man may ever expect to attain, except he be some day made Master of that Lodge.

Recognition.

If a Brother is not able to recognize another without an unseemly demonstration, it were better he had gone his way unrecognized. We have no signs that are permissible on a street corner, or in view of anyone outside the Lodge room.

Who is to attempt to vouch for a man as being a Mason, that one should advance a sign? If you wish to know whether a man, in whom you are interested, be a Mason, why ask him straightout.

If he says he is not, that ought to satisfy you. If he says he is—ask yourself—how may I know him to be a Mason?

Refreshment.

Not working.

Religion.

All that we ask of a man, is that he be a good moral man, believes in a Supreme Being and seeks light whereby he can be of use to society and his country.

Right Angle.

Two straight lines joined end to end, forming the fourth part of a circle. It is the sign of "virtue."

Rite.

A certain form of observance. An acknowledged system of conferring degrees, differentiated by the prefix thereto, as Scottish-Rite.

Rod.

A staff designating authority. A Marshal's Baton.

Rosicrucians.

Not particularly Masonic, except by inference. An early German Society called at time "Knights of the Rosy Cross." Any reference thereto does not belong in Masonry.

Royal Arch.

The Degrees of the Royal Arch or Chapter, are known as the RED Degrees of Capitular Masonry.

S.

Saint Andrew.

Scotland's Patron Saint or "good angel." Scotch Lodges hold their "annuals" on that day which falls on November 30th.

Seal of Solomon.

A six-pointed star.

Shekel.

A Jewish silver piece worth twenty-five cents.

Shibboleth.

The literal translation of this word is "plenty."

Sight Masons.

A Grand Master has the authority in most urgent necessity, to declare, in the presence of six Brethren and after the candidate has taken all of the obligations in the Three Degrees, that the candidate therewith presented is a Mason. The form of the Grand Master's address is as follows: "I, G. G., Grand Master of Masons of the sovereign State of .....by virtue of the power in me vested, do declare, constitute and make.....a Master Mason, and as such declare him entitled to all the rights, privileges and emoluments of the Craft. Amen.

Silver Cord.

Symbolic reference. Thus is described that invisible thread, holding in its thrall the life-current of a being, Pure Metaphor.

Shinto.

Shinto is the SUN GOD of Japan. Scottish Rite.

Sorrow.

Lodges of Sorrow are called into session annually by European Masons in memory of the departed.

We have not followed the custom here to any extent, but could do so without invoking any special authority or legislation.

Spain.

An English Lodge was established there in 1728.

Spes Mea in Deo est.

My Hope is in God. Scottish Rite. Latin.

Sciots.

This is a California organization of Masons, resembling in its gyrations of ritualism, the Ancient Arabic Order, Nobles of the Mystic Shrine. Blue Lodge Masons are eligible. The society has found a place for itself among the many activities of the day, and fills a long felt want, among those who love to work a while and then play an awful long while.

Shrine.

The Ancient Arabic Order Nobles of the Mystic Shrine.

Local to United States, her dependencies and the Dominion of Canada. The prerequisite to this Order is membership in standing in Knights Templary or 32° Scottish Rite Masonry.

It was founded in New York by Dr. Walter M. Fleming 33° and W. J. Florence, the distinguished Actor a 32° Scottish Rite Mason in 1876.

Brother Florence got the plan and most of the ritual from France, where it is said they worked something like it on himself and a few other Masons, once upon a time.

However, on a visit to Algiers, Africa, he gathered enough more of the ground work, to enable Dr. Fleming and himself to perfect it after arrival home.

From this humble beginning it has risen to affluence and a place of honor in the world. As most of its working hours are given up to hard labor, its hours of refreshment are in turn devoted to good deeds and fraternal sociability. Some

old fogies deprecate the attachment between Masonry and the Shrine, but fail to take account of the burdens it lifts from the shoulders of Craft and Symbolic Masonry, by generous Charities and acts of pure beneficence. Long live the Shrine.

Square.

The Square was first used by its inventor a Roman architect named Quadrus, after whom it was named.

It is with us a symbol of morality and one of the most suggestive of our working tools.

Sun.

The bright light of day, diffusing its radiance from sphere to sphere, within the length of its physical cabletow.

Symbolic Lodge.

The Blue Lodge with its wonderful symbolism and beautiful lessons.

T.

Talmud.

The sacred history of the Jews.

Tau.

The last letter in the Hebrew Alphabet. From it has been copied the form of the Jewel of The Royal Arch.

Temples of Solomon and Zerubbabel.

King Solomon's Temple was first finished 1004 years B. C. It was destroyed after intermittent periods of restoration, by Nebuchadnezzar, King of the Babylonians, in 588 B. C. It was rebuilt by Zerubbabel in 516 B. C. but never again did it take on its former magnificence. In the years of change in ownership, most every original distinguishing mark within the city was lost, until now, it remains but conjecture, as to the real location of any of the ancient landmarks.

Tesselated Border.

An imitation of the makeup of the floor of the original King Solomon's Temple.

Triangle.

A distinctive Masonic symbol, signifying "Perfection." The Egyptians used it as a sign of the continuity of life. The sides of the triangle represented to them, the three mythical deifications, Osiris, Isis, and Horus their offspring. See Mythology.

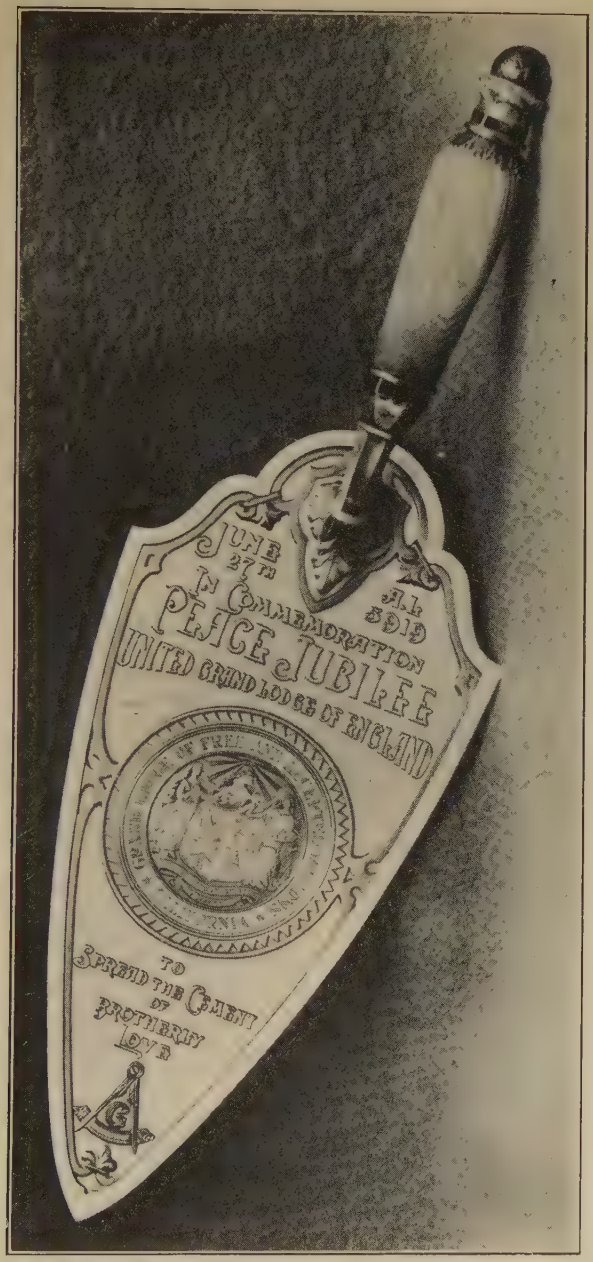
Triple Triangle.

A Knights Templar jewel worn by the Prelate.

The Hindu Triple Triangle, one inside of the other two, typified Earth, Water and Air, as being necessary to life. The combination also represents the Myth-Gods, Brahma, Vishnu and Siva. The later Hindu religion treats these three, as rather a tripartite alliance of divinity, and not separate entities, or individually powerful. These "three in one" represent to the modern Hindu, the combination of the most powerful sacred forces as typified in the utter supremacy of the supreme and incomprehensible GOD of GODS, **Brahm.** To the Hindu, BRAHM is self-existent, and is neither represented by images, Temples or Altars. His name or supposed personality is not represented by any of the genders, being neither masculine nor feminine. He is the great neutral force and the divine essence of his existence is that which illumines all—delights all. He is the "whence" all proceeds, that of which all live when born and that to which all return. I have detailed this somewhat lengthily, because in the Scottish Rite Degrees, it is necessary you understand something fundamental of this science, in order to approach an understanding of the wonderful significance of the more elaborate degrees.

Lion of the Tribe of Judah.

An old legend says, that if a cub be born dead, the lioness holds it until her mate arrives. Then he cries aloud, until on the third day it comes back to life. Hence the Lion of the Tribe of Judah, signifies resurrection from the dead.


JUNE
27TH
A.L.
5813
IN COMMEMORATION
OF THE
PEACE JUBILEE
UNITED GRAND LODGE OF ENGLAND
TO
SPREAD THE CEMENT
OF
BROTHERLY
LOVE

Trowel.

Apropos of the exceedingly interesting subject matter of this page and the illustration accompanying it, connected as they are with one of the most gratifying and pleasurable functions, the English-speaking Masons of the world have ever been parties to, I herewith give my readers the report of it briefly, in the words of V. W. John Whicher, Grand Secretary of the Grand Lodge of California, who in company with Past Grand Master William Rhodes Hervey, made up the California delegation to the memorable Masonic Peace Jubilee, held in the City of London, England, in June of this year 1919.

Brother Whicher says, "It was my privilege to present this Trowel on Saturday evening, June 28th, at a banquet given by Jubilee Masters Lodge. It was received by Brother Sir Alfred Robbins, President of the General Masonic Board, in behalf of and for the Mother Lodge of the Grand Lodge of England, who said that this Trowel would be treasured by the Grand Lodge as a firm link between the Grand Lodge of England and the Grand Lodge of California. This beautiful Trowel was made of Silver, Gold, Gold Quartz, and Onyx. It was made by California Native Sons. The Casket that held it was of California Redwood Burl."

The Trowel as we read its symbolism!

The Trowel is an instrument made use of to spread the cement which unites the building into one common mass.

Quoting Brother Whicher again, let us say in the words he used at the banquet board in London, "Masonically, it is used by us for the purpose of calling serious attention to the human need of spreading the cement of brotherly love; to the need of all men to know and appreciate the beauty of service to their fellows."

As I chronicle these things I would add mine own thoughts to those of Brother Whicher and say, the building toward which our life effort is directed, is the erection of a perfect Temple for the soul of civilization, whose walls

are the characters of men and whose dominating spirit is brotherly love.

In symbolism, the Trowel is the instrument with which we may spread the everlasting cement of that love and affection which passeth the understanding of men who have not risen to the heights of self-abnegation, self-sacrifice, and a boundless love for humanity. D. S. W.

Tyler.

Next to the Master, the Tyler is the most important officer of a Lodge. HE GUARDS THE OUTER DOOR TO SEE THAT NO COWANS OR EAVESDROPPERS GAIN ADMISSION. This seems trivial, but when we consider the many absolutely necessary services a good Tyler performs, that redound to the credit of the Lodge, we may easily conclude, why it would be absolutely impossible to conduct a Lodge without the Tyler.

Turkey.

Masonry was established in Turkey in 1838.

U.

U. D.

When these letters appear after the name of a Lodge in place of its number, it signifies that such Lodge is as yet without a charter, and is working under authority of a dispensation granted by the Grand Master.

Utah.

The Grand Lodge of Utah was established in 1872.

V.

Valley.

Scottish Rite appellation. It means seat of one's authority or limit of the territory in which such authority is recognized.

Vedas.

Hindu Book of the Law of the Prophets.

Vermont.

The Grand Lodge of Vermont was established in 1781.

Visitation.

Our Constitution defines the right of visitation, by saying that the Master, of his own free will and accord, can admit or refuse to admit a visitor as the necessity may appear to exist.

Vouchment or Avouchment.

After having sat in Lodge with an applicant, one can vouch for him without further examination. If three Masons happen to meet together and one expresses a desire to visit a Lodge where both of the others are known and vouched for, they three jointly and severally there and then, all three being present, can vouch to one another for each other, if the one desiring to visit be known to either of the other two, and the act is legal. So if occasion requires at some future time each one can vouch for each other one of the three.

Voting.

The Law says all must vote. Would it were so outside of Masonry.

W.

Wages of Temple Workmen.

As per the Jewish standard of King Solomon's time, the wages paid there by Hiram, King of Tyre, were approximately as follows: E. A., 30 cents without board; F. C., $1.30; M. M., $2.00. The wage of Hiram Abiff, based on this, were about $150.00 per month.

West Virginia.

The Grand Lodge of West Virginia was established in 1863. The Lodge was non-functional during the Civil War.

George Washington.

George Washington was made a Mason in 1752. He was chosen Grand Master of the United States in 1780, but the proceedings were never ratified, owing to lack of communication and concord.

Z.

Zarathustra or Zoroaster.

Zoroaster was the author of the religion as now followed by the Parsees. The Zendevesta is their sacred Book.

Zerubbabel.

The Prince of the House of Judah, who built the second Temple at Jerusalem. Mentioned in all of Masonry.

MASONIC PARLIAMENTARY LAW.

Preliminary.

The powers of a presiding officer of a Masonic body, while in the chair, are autocratic, yet he is bound to govern with moderation and with due regard to that peace and harmony which should—and does—distinguish a body of Masons. He should not only know constitutional law, but he should be familiar with the general rules of parliamentary law as modified to apply to our peculiar Institution, constantly having in mind his obligation to "strictly obey the moral law"; to "submit to the awards and resolutions of the brethren, when convened, in every case consistent with the Constitutions;" to "avoid private piques and quarrels;" to be courteous to the brethren, and to admit no visitors without proper avouchment or due examination and the production of proper credentials. As to this, the presiding officer should select committees of examination with care, advising the members thereof that their duty is not to test the visitor's proficiency in the ritual, but to ascertain if he be of the degree he represents himself to be, a member in good standing of some recognized Masonic body, and entitled to visit.

This little work has been compiled not with the idea of presenting anything new, but that Masters of Lodges and presiding officers of other bodies of Masons (whose government is based on the laws of Craft Masonry) may become familiar with what may be termed basic rules of procedure without reading and studying larger and fuller authorities.

The rules herein given are those which by long usage are recognized by well-informed Masons as being necessary and proper for the orderly conduct of Masonic business, omitting, for the needs of brevity, the arguments usually found in text-books on parliamentary law.

Presiding officers should always know and remember

that a well-poised head, a clear mind, and common sense are prime requisites in the conduct of business, and that peace and harmony and charity of thought and deed are paramount to all else.

PARLIAMENTARY LAW.

Does parliamentary law govern in the conduct of Lodge business? It does, except so far as it is not repugnant to the peculiar character of the Institution. The work of Grand Lodge is regulated by the will of the Grand Master, from whose dictum, while presiding, there can be no appeal. When installed into office, it is not as Grand Master of the Grand Lodge, but as the "Grand Master of Masons." (Anderson's Constitutions). A Grand Master, however, may be tried for abuse of power.

Likewise the work of a Lodge is regulated by the will of the Master. Objections to decisions may be laid before the Grand Master by any five Master Masons in good standing.

Who may preside over a Lodge? The Grand Master, the Master, and in the absence of the Master, the Wardens in the order of their rank. The Master or a Warden being present, may invite any qualified brother, or brethren, to confer degrees.

BUSINESS. No Lodge shall transact any business with a less number than seven members present, except the conferring of degrees. (In Council, Chapter and Commandery, nine constitute a quorum.)

No business of any kind except collections or appropriations for charity, conferring of degrees, ceremonial observances, electing a representative to Grand Lodge, balloting for trial commissioners, or (by dispensation) to ballot for and confer degrees without reference to a committee, or (by dispensation) to receive and act upon the petition of a rejected candidate within twelve months after rejection, shall be done at a special meeting.

All business except examination of candidates and conferring degrees shall be done in a Lodge of Master Masons.

Motions must be put in writing if the Master requires it, and must be seconded before being considered. Strict courtesy shall be observed in debate. The "previous question," being a parliamentary motion intended to suppress debate, is "utterly unknown in the parliamentary law of Masonry, and it would be always out of order to move it in a Masonic body."—(Mackey.) The Master may suspend discussion at any time, which prerogative should be exercised with caution and good judgment. Ordinarily, a member should be permitted to speak but once on the same subject, except that the mover of the resolution may close the debate.

VOTING. All questions before the Lodge excepting amendments to the by-laws balloting upon petitions and applications and upon petitions for reinstatement to membership, and upon application to the Grand Master for dispensations, are determined by a majority of the members present. Members present and not voting are presumed to acquiesce with the majority vote. In all case of a tie vote (except votes by ballot) the Master, in addition to his proper vote, may have the casting vote. The usual method of voting is **viva voce** or by show of hands, but the Lodge may determine how the vote on any particular matter should be had.

By-Laws may be amended only by two-thirds of the members present, after notice as required by the By-Laws.

A member suspended for nonpayment of dues for more than two years may be restored only by the votes of three-fourths of the members present, at the stated meeting next after the petition for restoration is presented. Such vote must be by ballot.

An application to the Grand Master for a dispensation for any purpose must be by unanimous vote by ballot, at a stated meeting.

Announcement of vote. The question having been put,

and it clearly appearing that there is a decision, the Master should announce that "the ayes have it—the motion is adopted;" or "the noes have it—the motion is lost."

Any member not satisfied with the correctness of the result may then call for a division, which should not be refused if made at this time. The Master then puts the question a second time, requesting those on each side to stand alternately while they are counted. The Master—but usually the Secretary—notes the number voting, and the announcement of the vote thus made is final, from which there is no appeal.

The same form should follow when other than a majority vote is required.

SUBSIDIARY MOTIONS. During discussion of a main question, the only subsidiary motions that can be entertained in a Masonic Lodge are:

1. To lie on the table;
2. To postpone indefinitely;
3. To postpone to a day certain;
4. To commit;
5. To amend.

Consideration of these motions have precedence in the order as above arranged. That is to say, if a motion to amend has been made, during the discussion a motion may be made to postpone indefinitely, and if this be adopted, discussion ends. Or, if during debate on a proposal to amend, each of the four other questions be presented, then each of these questions must be put in the order of precedence. If an amendment be adopted, the question will be upon the original motion as amended. If the amendment be lost, the question will be upon the original motion. An amendment can only be made to strike out certain words, to add or insert certain words; or to strike out certain words and insert others. An amendment may be made to strike out all after the first word, which if adopted would in effect dispose of the question. Such a motion, however, in a Masonic Lodge is of doubtful propriety.

A motion to strike out may be amended by motions to add or retain certain words. Any number of amendments may be proposed to a motion, and be all offered before a vote is taken on any of them; provided that an amendment may not again be proposed in identical form. But they must be put in the order in which they are offered.

An amendment to an amendment is admissible. Further amendments are out of order.

There are some exceptions, however, to this rule, because of the restrictions of the By-laws and the Constitution. For instance, a motion to amend the By-laws must be in writing and lie over until the next stated meeting for consideration. Such motion is subject to amendment at the meeting at which it is offered, but not at a later meeting. It must be adopted or rejected. A two-thirds vote of the members present is necessary to amend the By-laws.

A resolution to provide for life membership likewise must be in writing, lie over till the next stated meeting, and is subject to amendment at the meeting at which it is introduced, but not later. If it is desired to amend, another resolution must be introduced, and treated in the same manner as the original. A majority vote of the members present is necessary to pass such resolution, and notice in writing must be forwarded to every member before action is had.

1. **To lie on the table.** This motion takes precedence over all other motions, must be put immediately and is not debatable. It should rarely be invoked in a Masonic Lodge.

2. **To postpone indefinitely.** This is subject to debate of a limited character, and the merits of the original question should form no part of the discussion.

3. **To postpone to a day certain.** This may be termed a friendly motion; that is, one made by the friend of a proposition. It may be amended by striking out the time fixed and inserting another. The best form is to move that the question be made the special order for a certain day and hour. This motion is seldom used in Lodges, but it is not unusual in Grand Lodge, which meets for several days.

In Lodge, it is sometimes desirable to postpone to a later hour of the same meeting. Debate on such a motion must not go to the merits of the proposition, but only to the expediency of postponement.

4. **To commit.** The usual form of the motion is that the proposition be referred to a committee—if to a standing committee, the mover should indicate what committee; if to a special committee, it should be so stated and the number of members of the committee designated. A motion to commit may be amended, as for instance, by adding "with instructions to report" at a time fixed. Debate on a motion to commit must not be on the merits of the original proposition, but only on the propriety of committing it. If the report of the committee be not satisfactory, a motion may then be made to recommit, and such motion may be made at any time prior to the adoption of the comittee's report.

OF INCIDENTAL QUESTIONS. Cushing defines incidental questions to be "those which arise out of and are connected (though they do not necessarily dispose of) other questions to which they relate, and which, for the time being, they supersede."

It is impossible to anticipate or enumerate all the incidental questions that may arise in the course of a discussion. Five, however, are of frequent occurrence, as follows:

1. Questions of order;
2. Questions of reading papers;
3. Questions of leave to withdraw motions;
4. Questions on suspending a rule;
5. Questions on taking the vote by ayes and noes.

These are always in order, and for a time take precedence of the main question, provided they refer to that question. Incidental questions are subject to the rule as to subsidiary questions. For instance, it may be moved to lay any one of them on the table, to postpone, or to commit; and when the incidental question is disposed of, discussion on the main question may be resumed.

1. **Questions of order:** (1) Two independent original propositions cannot be presented at the same time. If a Lodge is discussing a motion, no other independent motion may be entertained, although a subsidiary one may, until the first motion is disposed of.

(2) A subsidiary motion cannot be entertained out of its rank of precedence. That is to say, when a motion has been made to lay a proposition on the table, it would be improper to move to postpone, until the motion to lay on the table is disposed of.

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(3) When a brother desires to speak, he should address himself to the Master, and never (without express permission) to any other member.

(4) If two or more brethren rise nearly at the same time, the Master should indicate who is entitled to the floor.

(5) A brother must not be interrupted by any other brother, except for the purpose of calling him to order, or by permission of the Master, and while he is on the floor no motion can be made or put.

(6) No brother, except the mover of a question (who may have the close of the debate) should speak more than once, but this rule may be dispensed with by the Master, if he deems it proper to permit it.

(7) No abuse or improper language should be permitted, and the Master may, and ought to, direct a disorderly brother to be excluded from the meeting if he should persist in his misbehavior.

(8) The Master may at any time speak, and a brother on the floor should sit down while the Master is speaking, unless his remarks be merely in the nature of a question directed to the brother.

(9) Everyone who speaks should speak to the question.

This is the most important of all the rules of order, because it is the one most necessary for bringing debate to a satisfactory conclusion. It is sometimes difficult to determine when this rule is violated, but it is within the discretion of the Master to judge and say how far a brother should be indulged in a line of argument not strictly within the scope of the question before the Lodge.

(10) Generally, there should be no speaking unless there be a question regularly before the Lodge, but it is permissible to permit a brother who is about to make a motion, to speak in its favor before actually proposing it, but with the understanding that he will speak to the question and will conclude by formally making his motion. But it is always better to first present the motion, secure a second, and then speak to it. The Master should always be on the alert to check any breach of order, but it is always in order for any member to rise to a point of order, which he may do by saying, "I rise to point of order." The speaker objected to should then desist and the Master should request that the point of order be stated. If the Master decides the point "not well taken," he should direct the speaker to resume his argument. If the Master decides the point "well taken," it prevents the speaker from further discussion, if it is the discussion itself that is objected to, or cautions the speaker, if the objection was made to the manner or scope of his remarks. Of course there can be no appeal from the decision of the Master on a point of order—or from any decision of the Master.

2. **Of questions for reading papers.** Any member has right to call for the reading of any paper which constitutes the subject matter of a proposition. But if a paper has been once read, or if referring only indirectly to the subject under discussion, then it should not be read except upon motion regularly made and adopted by a majority vote.

3. **Of questions of leave to withdraw motions.** When a motion or resolution has been made and seconded, and stated by the Master, it is the property of the Lodge, and can only be withdrawn by consent of the members present,

which consent must be unanimous. This rule is contrary to the accepted version of parliamentary practice as it prevails in some Lodges, but it is correct, because if the Lodge were to grant leave for withdrawal of a motion over the objection of any member, the objecting member might immediately renew the motion.

A formal motion, however, to withdraw is not usually deemed necessary. If the mover desires to withdraw his motion, he may ask permission to do so (and it is not necessary to secure the consent of the one who seconded the motion). If no one objects, the consent is assumed to be granted. But if a member say "I object," discussion continues on the main question. The motion—or request—for permission to withdraw a motion may be made at any time before final vote is declared. But if an amendment has been proposed to a motion, the original motion cannot be withdrawn until the amendment has been withdrawn or defeated; and if an amendment has been adopted, it is not in order to ask to withdraw the original motion.

Questions for the withdrawal of papers—reports of committees, petitions, or protests—are in the nature of questions for the withdrawal of motions, and are subject to the same rule. There is one exception to this regulation, and that relates to petitions for degrees or for affiliation, which cannot be withdrawn after having been received by the Lodge.

4. **Of questions on suspending a rule.** There is a recognized power in every deliberative body to suspend any of its rules for the purpose of transacting business which would be not permissible under the general rule, which suspension may be made at any time by unanimous consent. Which motion is not debatable nor subject to amendment, but must be brought to a direct vote. But in a Lodge of Masons no By-laws, no part of the Constitution, can be suspended, and a motion to suspend any By-laws or any part of the Constitution cannot be entertained. A standing resolution, however, as, for instance, a resolution relating to the powers and duties of Trustees, may by unanimous

vote be suspended. If, however, a resolution provides as to the mode in which it may be amended, that mode only may be followed. Therefore, if a standing resolution provides that it may not be repealed or amended except after notice to all members, it may not be suspended or changed except in accordance with its own provisions.

5. **Of questions on taking the vote by ayes and noes.** In Grand Lodge, three members may demand that a vote on any question shall be taken by ayes and noes. This is provided by the Constitution. At any time before a decision is announced, any member may change his vote. In a Lodge, however, if a motion should be made for a vote on any proposition by ayes and noes, the Master should rule it out of order. There is no necessity for such a proceeding in a Masonic Lodge.

QUESTIONS OF PRIVILEGE. In legislative bodies there occur questions which relate to matters affecting the dignity or rights of the assembly or its members, and these are called "questions of privilege." Questions of this kind take precedence of all other business, and are always in order. Such questions are rarely if ever brought up in a Masonic Lodge, but it might happen in the following instances: Any matter relating to the alleged misconduct of a member, matters affecting the reputation of the Lodge, such as false reports of its proceedings; matters affecting the secrecy of proceedings, where a member deems it necessary to give proper precautions. The Master must decide whether, in his judgment, the question is properly one of privilege, and it must be at once considered; but it may be disposed of by any mode of disposition to which any other question is subject.

PRIVILEGED QUESTIONS. These should not be confounded with "questions of privilege" which are privileged questions, for all privileged questions are not questions of privilege. Privileged questions are not personal; they relate to matters of business. They are of three kinds:

(1) Those which relate to the rights and privileges of the Lodge or any member;

(2) Motions for reconsideration;

(3) Special orders.

A motion to reconsider is a privileged question, and can only be entertained at the same meeting during which a matter has been disposed of. If it is desired at a future meeting to undo that which was previously done, the proper motion would be, at such future meeting, not to reconsider, but to repeal or rescind. No one who voted on the losing side can move a reconsideration. A motion for reconsideration is not debatable unless the question proposed to be reconsidered was debatable. A majority vote is sufficient for reconsideration. After reconsideration, the original question is placed just as it was when adopted, and not as first presented, if it had been amended or changed in any way, and may be amended or postponed, or treated in any manner desired. The reconsiderations herein referred to do not apply to the ballot for degrees or membership.

Reconsideration of ballot. A ballot upon a petition for degrees or an application for membership cannot be reconsidered. Sometimes an injudicious or overzealous member, forgetting that the welfare of the Lodge, and not that of the petitioner, should always be paramount, will hastily impugn the motives of one who has cast a cube, instead of generously believing that proper influences of which he has no knowledge have led to the rejection. But unfortunately it does sometimes happen that a worthy candidate is rejected because of mistaken identity or other reasons, and a reconsideration is desirable and proper. This may only be done by a motion, at any stated meeting within twelve months after rejection, to petition the Grand Master for a dispensation to "receive and act upon the petition of ——, a rejected applicant," which motion must be decided by ballot. Unanimous vote is necessary to carry the motion. The Secretary should then certify to the Grand Master the fact that the motion was adopted as

above required, and in addition should set forth the reasons why the dispensation is desired. There can be no discussion regarding an unfavorable ballot, either upon the petition itself or on a defeated motion to reballot. Before a ballot is taken, discussion of the qualifications of the candidate is permissible. The Master, at his own motion, may order a second ballot on a motion to request a dispensation to reballot, to correct a possible mistake, the same as on the petition itself.

Special orders. When the consideration of any matter has been postponed to a time fixed, when the time so fixed arrives, it becomes the special order, and is a privileged question, taking precedence of all other business unless by majority vote it is deferred to another time fixed or discharged. If a motion to discharge the special order prevails, it ceases to be a special order and subsides into the class of motions to which it properly belongs, and may be called up only in the regular order of business. A special order may be called up, as a right, by any member; but it is not the duty of anyone to call it up. And if the hour passes without any action being taken to proceed with it, the special order is dropped, and it can be called up thereafter as unfinished business.

ORDER OF BUSINESS. A settled order of business is necessary in all deliberative assemblies, hence an Order of Business should always be prescribed. No business may lawfully be done before the time fixed by the call for a meeting. And any business transacted at a stated meeting of a Lodge of Masons before the hour fixed in the By-laws is void and of no effect. The Grand Lodge of California has wisely, in the Uniform Code of By-laws, provided for a regular order of business at stated meetings, as follows:

1. Reading of the minutes;
2. Reports of committees;
3. Balloting;
4. Reception of petitions;
5. Miscellaneous and unfinished business;
6. Conferring of degrees.

In the proportion as that order is observed will be the harmony and celerity with which business will be transacted. Unfinished business should take precedence of new business, else it might happen that new business would accumulate to the point of confusion and the unfinished suffer. Questions of privilege may arise during a meeting, special orders may require consideration, and other matters may be injected before the Lodge, which must be handled in the wise judgment of the Master. If he should permit propositions to be introduced at improper times, irrelevant questions to be presented, and the regular order to be disturbed, he will find himself involved in perplexities difficult to be extricated from. The smooth conduct of business marks the fitness and capacity of the Master to preside over his Lodge. New business should be taken up and considered in the order of precedency already described.

COMMITTEES.

Of the appointment and functions of committees, and the reports of committees, Masters are so generally familiar that it is deemed unnecessary to write of these. It may be of value, however, to say that unless objection be made, a report is received when it is presented by the chairman or a member of the committee acting for him. It is a common error to move, after a report has been read, to receive the report. This has already been done, and the motion would be a mere waste of time. If the report be a final one, the committee is thereby discharged without motion. If the report of a committee includes resolutions (other than proposed amendments to By-laws or Constitution), the adoption of the report is also the adoption of the resolution. If the report is not satisfactory to the majority of the members it should be rejected, not amended. If a motion is made to adopt the report, and then someone moves that the report be not adopted, the latter should not be entertained. It is entirely out of order, being merely the negative of the original motion.

Minority reports: A minority is not a committee and strictly construed the minority of a committee cannot make a report. But courtesy will permit a member or members of a committee who do not agree with the majority to present what is termed a "minority report," which should be treated in the same manner as the report of the majority. It is in fact a substitute motion or report.

Reception of petition and report of committee on character: A petition for degrees or for affiliation is "received" only when it has been read by the Secretary at a stated meeting, unless by a majority of the members present the Lodge declines to receive it. The Master should then, as soon as Lodge is closed, notify the Secretary of the names of members appointed to make strict examination into "the moral, mental, physical and other proper qualifications of the applicant." Such committees should be selected with care, the Master keeping in mind the welfare of the Lodge. And while it is the special business of the members of the committee to do their duty "without fear, favor or affection," it is also the duty of every member to be a guardian of the portals of the Lodge, to see that none pass except "he who has clean hands and a pure heart," and of a mentality becoming in a Mason. That is to say, a candidate should be mentally as well as morally able to comprehend the sublime mysteries of Masonry.

At or before the next stated meeting (unless further time be granted), the members of the committee should severally (and separately) report their findings to the Master, "which report shall not be read in the Lodge, except so far as the announcement of the character of the report is concerned." At least two of the three members of the Committee must report before the Master can act. If the report be in writing it should by the Master be destroyed as soon as it has served its purpose. As soon as the report is announced, if it be favorable, any member may with propriety speak of the character and reputation of the petitioner. A ballot should then be had. If one cube appears, the Master may, in order to correct a possible

mistake, order a second ballot, which is final. No discussion may be permitted after the first ballot. If the report of one or more members of the committee be unfavorable, no ballot is had—it operates as a rejection.

If the petition be rejected, is is a good practice for the Master to call attention to the By-laws, which makes it a Masonic offense for a member or visitor to reveal, directly or indirectly, to such person, or to any person, the fact of such rejection. That is the unpleasant duty of the Secretary.

If the petitioner be elected, the Master should cause the Secretary to notify him of the fact, and if possible fix a time for the conferring of the first degree. And because too many men enter Masonry without a due realization of its real mission, and without a proper regard for the responsibilities to be assumed, the Master should also, over his own signature, send with the notification a letter of congratulations. The following is suggested as a form for such letter:

Date.

Mr. ————————.

My dear Sir:

Accompanying this is an official notification from the Secretary of this Lodge that you have been elected to receive the degrees of Freemasonry. I take pleasure in being the first to offer you my congratulations.

The day on which a man is initiated into this venerable and honorable Institution is one of the important days of his life, and is an event which he is likely never to forget.

The spirit in which a man approaches Freemasonry will determine, to a large extent, whether it will mean much to him or little. If he says to himself, "What can I get out of it?" he is likely to derive little benefit; but if he enters with "a sincere wish to be serviceable to his fellow-creatures," as expressed in his petition, then he will find that the old law holds good in Freemasonry as elsewhere, "Give of thyself—service, sacrifice, love, and thou shalt reap an hundred-fold." May you gain from your new

associations the happiness, the comfort and the sense of close fellowship that inspired our ancient brethren in the ages which have passed, as they inspire our brethren of today.

If any of your friends have indulged in harmless jokes about "riding the goat," etc., dismiss all such thoughts from your mind as you knock at our portals, and enter only with the prayer in your heart that you may be found worthy.

I trust that, as we enter into the close relationship which membership in this Institution implies, you will feel free to come to me, as Master of the Lodge, for such assistance and advice as it may lie within me to give.

Extending to you a hearty welcome, and with best wishes.

I am sincerely yours,

_____,

Master.

NOMINATIONS TO OFFICE: Contrary to generally accepted opinions, nominations of candidates for office are proper in a Lodge of Masons. The late William C. Belcher, one of the most learned Masonic jurists of our Grand Lodge, stated in a report (Proc. 1872, page 561), "There is not only no law forbidding the making of nominations for officers in a subordinate Lodge, but common sense would seem to indicate that such a course would not only tend to facilitate business, but to preserve the harmony of the Lodge."

GRAND HONORS: The Grand Honors are too frequently bestowed as well-intended courtesy to Masons more or less distinguished, but who are not, as a Masonic right, entitled thereto. No harm is thereby done, except that it tends to cheapen that which should be reserved strictly for those who by reason of their rank should be accorded special homage. The private grand honors are practiced only on four occasions: When a Masonic hall is to

be consecrated, a new Lodge to be constituted, a Master-elect to be installed, or a Grand Master, or his deputy, to be received on an official visit. An Inspector, being the representative of the Grand Master, is entitled to and should be received with the grand honors when making an official visit.

It is current belief that Past Grand Masters are entitled by right to grand honors. That belief is erroneous. They should be accorded grand honors as a right when appearing for or as a representative of the Grand Master; and may be so received as a matter of courtesy. Inherently, and by the "Old Regulations," Grand Lodge is composed of the Grand Master and his Deputy, the Grand Wardens and the Masters and Wardens of the Lodges. Others, including Past Masters, are members of Grand Lodge by courtesy and in consequence of local regulations.

In Chapters of Royal Arch Masons in California, and in Commanderies of Knights Templar, the matter of grand honors is provided and fixed by legislation.

FUNERALS: Well-informed Masons are of the opinion that in a short time a Masonic funeral will be an unusual occurrence. Already the day of long processions and brass bands has passed. Many funerals are now conducted privately, and undue expense and display are not considered good form. But Masters should not run counter to sentiment, and whenever the family or immediate friends of a deceased brother desire a Masonic funeral, it should be attended to promptly, and intelligently, and so far as is consonant with good taste, in the place and manner desired by the family. If in the Lodge-room, the Lodge should always be opened in the third degree, then "called off" and the public invited within. If the funeral be held elsewhere, it will not be necessary to open the Lodge. The service should always be rendered well. "Done by competent officers the effect is sublime and secures public approbation. Done by ignorant, unintelligent leaders the effect is worse than ridiculous—and deters sensitive men from the portals of the Lodge."

FINALLY: The wages of a Master Mason is the knowledge of truth, and the Master should be prepared to disseminate this to his brethren. He should never forget that in his person and character are represented the dignity of this great institution and the reputation of his Lodge; that he must be discreet in all his doings, and by example as well as by precept promote good morals in the community in which he lives; that he must indeed be one "to whom the burdened heart may pour out its sorrows, one to whom distress may prefer its suit; one whose hand is guided by justice, and whose heart is expanded by benevolence."

J. W.

TO THE CRAFT.

If in the preceding pages I have written or caused to be recorded, a compendium of ideas, thoughts and conclusions that may be of service to my Brethren, my object has been attained and my reward received.

Fraternally,

DENMAN S. WAGSTAFF.

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